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A

SANSKRIT HANDBOOK

FOR



THE FIRESIDE

BY

ELIHU BURRITT

LONDON

LONGMANS, GREEN, AND CO.

1876

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P R E F A C E.

IF any Sanskrit scholar shall happen to glance through this book, he will see that it is made for learners and not for teachers, and also for young beginners in the study of the language who must or would prosecute it by themselves, without the oral instruction of a teacher. I have assumed that they are young in years, as well as knowledge in regard to the language, and I have spoken to them on the subject as to children, using the simplest forms of exposition. I do not know what kind of experience others remember in connection with their first efforts to master the rudiments of the language, but I cannot forget my own, and I have endeavoured to make just such a book as would have enabled me to have made more progress in a week than I accomplished in six months with the works I could procure. In doing this, I have had in mind thousands who have heard much about Sanskrit and its place among ancient and modern languages, but who have regarded it as beyond the range of classical studies, and one necessarily monopolised by a few eminent *savants* in Europe and America. I have hoped and sought, in some little degree, to break up this monopoly, and to encourage and assist young men and women to enter upon the study of the language with both the assurance and proof that they could make considerable progress in it by themselves, without the help of a professional teacher. There are thousands of young ladies in America, and probably in England, who graduate from upper schools in town and village every year with some acquaintance with Latin, French, and German, or with one of those languages. Nine in ten of them, probably, let all this knowledge drop out of their minds for lack of exercise after leaving school. Now I have believed that such graduates of our upper schools

have acquired the discipline and ability to enter upon the study of Sanskrit, and to learn and appreciate its intimate relations and affinities to the languages they have become partially acquainted with, and that they could thus be led to feel and enjoy a new philological interest in the great sisterhoods of human speech.

Believing this as a theory, I resolved to test it by actual experiment. I invited a half-dozen young ladies, recently graduated from our town schools, to undertake the study of Sanskrit, without any books to help them, or any written instructions except those of the black-board. The first lesson was confined to the alphabet. The Sanskrit equivalents were written over the English letters just in the order in which these are placed. Then short, simple English words, in which the consonant is preceded and followed by a vowel, were spelt in Sanskrit, such as *Abi*, *Ira*, *Helen*, &c. Then words with the simpler combinations of consonants were taken, as *Abbot*, *Blake*, *Butler*, *Graham*, &c. Next, names involving the most complicated clusters of consonants were tried, as *Phillipston*, *Pittsfield*, &c. When these were accomplished, we expelled the hyphen from English compound words, and spelt *dishcloth*, *cornthresher*, *black-guard*, &c. In the course of an hour, the whole class had mastered and applied the most involved and difficult combinations to be found or formed in Sanskrit. At the second lesson they began to read easy sentences, taking the first two verses of *St. John's Gospel*, of which the verb *as*, *esse*, and three or four other words form the text. These were conjugated, declined, and analysed on the black-board, and pretty fully impressed on the memory of each member of the class; and when they left, I felt that they had made greater progress in the language in two hours than I had done in two months at first, with an experience in such studies which they did not possess. Each subsequent lesson was chosen for its exposition of some grammatical or phonetic principle, or as illustrating the form and use of some particular mood, tense, or voice of a verb, as the Reduplicated Perfect, the Periphrastic Perfect, the Aorists, Intensives, Desideratives, &c.

Now the Reading and Parsing Exercises in this book are just those I gave at the black-board to this class of young ladies, and which they all seemed easily to comprehend. And I present them to all who may use this rudimental work as if standing at the same black-board and speaking to them, one by one, two by two, or in larger circles, across the same table; believing that they will be

able to make the same progress in the study through the simple expositions I have given. If this hope and faith be realised, what has been a pleasant task will yield me the best fruits of a labour of love.

I can easily understand that all professional Sanskritists who may see this little handbook, will object that its text for reading exercises is not taken from the classic literature of the language, but from a translation, which does not and could not illustrate its genius. But they should remember that this rudimental work was only designed to encourage young men and women to enter upon the study of Sanskrit, and to help them up and over the hitherto steep door-stone of the language into the vestibule of its own literature, and there to introduce and transfer them to eminent professors who could lead them into its richest classics. In order to cross this threshold, they need the simplest terms and forms of rudimental instruction in grammatical, phonetic, and reading exercises. In reading-lessons they need to have the principles and rules that underlie and govern the structure of the language applied and illustrated in sentences as simple as those in the Latin Primer for children. No original Sanskrit literature affords such rudimental exercises for young beginners, or narrative or didactic forms in which such a succession of simple sentences may be found, as in the translation of St. John's Gospel. It is true the translations chosen are not classic Sanskrit, but there is not a word in them that may not be found in the classic literature of the language. There is not a made-up word in them, or a Greek word taken in unmodified, as in the Latin translation, such as *baptizo*, *scandalizo*, &c. *Majj* is as purely Sanskrit, and as often found in its classics, as *mergo* in Latin or *βάπτω* in Greek literature. The conjugation, declension, derivation, and analysis of all the verbs, nouns, pronouns, and adjectives in these translations are the same as if they were found in the Vedas. If their metaphorical meanings are not so fully illustrated or employed, their most common and positive significance is given as the point of departure for the metaphorical, indicating the intervening line or succession of ideas by which the metaphorical reaches its latitude of thought.

But the Reading Lessons presented are not all of the Latin Primer order, or taken from the easy narrative and short sentences of St. John's Gospel. It is doubtful if any classical Sanskrit can produce more complicated and difficult exercises in reading than

many of St. Paul's tortuous arguments, winding in and out of parenthetical sentences, sometimes carrying the main line of his thought through one entire chapter half way into another. The seventh chapter of Hebrews has been selected as containing as hard lessons for the learner as he would find in any of the Sanskrit classics.

I hope and believe that the young student will not only be able to learn, without outside help, all this handbook contains, but that its instruction will enable him or her to read any classical work in Sanskrit with only the help of a dictionary. If it shall thus introduce into this interesting, central field of philological study and interest a considerable number of young persons in England and America, who otherwise would not have made the venture, it will procure me a personal pleasure almost equal to that I have enjoyed in a different class of efforts for the good of mankind.

ELIHU BURRITT.

NEW BRITAIN, CONNECTICUT, U. S. A.,
September 1, 1875.

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PART I.

CHAPTER I.

INTRODUCTORY REMARKS.

4 THERE never was a time when there was such a wide and deep interest manifested in the study of languages as at the present moment. The explorers of human speech exceed in number, and equal in zeal, the explorers of continents and islands hitherto untravelled and unknown. They bring to the study as much learning, scientific disquisition, and enthusiasm as astronomers, geologists, geographers, anatomists, and botanists to their several investigations. They put it on the same footing as a science as each of these does his department of knowledge. They apply to it the principles, terms, the measuring standards, similes, and analogies belonging to these sciences. Bopp, Max Müller, Whitney, and other philologists explore continents of human language and discover Lakes Nyanza of speech just as Livingstone, Baker, Speke, and Grant do territories, lakes, rivers, and mountains hidden for thousands of years from the civilised world. They classify human tongues as minutely, in genus and species, as ever Linnæus did trees, plants, and flowers in the realm of botany. Indeed, botany and philology are put in the most intimate affinity by principles, terms, and analogies common to both and used interchangeably. These affinities are attracting to the history, structure, and laws of language thousands of what may be called amateur students both in Europe and America, or men and women who pursue the study merely for the mental recreation and enjoyment they derive from it. Many of these are young persons, who read Bopp, Müller, and Whitney with nearly the same motive and interest as others read brilliant works of fiction.

This attractive study is called Comparative Philology. If it may be called a science, it is one of the very youngest of the number. Dating from

its full recognition as an independent department of investigation and knowledge, it is as young as Telegraphy. How is it, then, that it has come into the goodly fellowship of the other sciences so recently? Because the key to its vast treasures of history, fact, suggestion, and revelation had not been discovered. The key-stone of the arch had not been found; and no one without it had been able to raise and sustain the structure of the science. But it was found by those humble men of heroic faith who have been going forth for ages with the commission of their Master to preach His gospel to every creature to the ends of the earth. With their lives lighted at His, they have hunted up and down the dark places and peoples of the world, seeking to put His words of grace and salvation into the coarse lips of the rudest language spoken by any benighted tribe of men. These are the pioneers of Comparative Philology; and, but for what it owes to their obedience to their heavenly vision and commission, the science might have remained unborn to the present day. To these missionaries it owes the first discovery of the Sanskrit language, with its almost prehistoric literature. To the great round of linguistic knowledge, this was what Columbus' discovery of the New World was to the knowledge of the globe. It was to Philology what the discovery of the Western Hemisphere was to Geography; and one revelation, if not the complement to the other, equalled it in interesting circumstances. One unveiled a vast continent that had been hidden from the other half of the world for all ages. The other unveiled a continent of human speech and history as completely shut out of the knowledge of civilised mankind.

The discovery of the Sanskrit language and literature might well fill a volume with the romance and heroism of Christian faith, zeal, and enthusiasm. All the forces of character which these qualities could supply were brought into marvellous action by the first missionaries in India to penetrate the arcana of its ancient language, which the most invincible and lynx-eyed superstition hedged in from the profane eyes of the outside world. But the Jesuits outwitted the Brāhmans by those astute ingenuities which have always characterised the order; and, in this application of the principle, common consent has been given to the means by which they attained an end of such importance to the world. Little by little, the light of this old language broke upon the civilised or learned world. For a century and more after its first discovery, it excited but little interest. As it began to take form, place, and power in the proud family of literary tongues, scholars arose almost in anger to shut the door against it. It not only encountered all their adverse or classical predilections, but also the more common and implacable prejudice attaching to colour and race.

Here were millions of human beings as black as African negroes, and put on nearly the same footing of character by their English conquerors. In English estimation, they ranked among the most benighted and obdurate heathen. Their pagan customs and cruel rites made them very obnoxious to English prejudice; and the oppressive rule which England imposed upon them, by the inevitable law and result of oppression, added to this prejudice the element of a victor's hatred or aversion.

Well, it was at such a conjuncture of classical, political, religious, and race-and-colour prejudices that the Sanskrit and its literature, as they say of statues, were suddenly undraped before the public. No event in the history of human language ever produced such an impression upon the learned world. It upset, refuted and confuted the elaborate theories of theologians and classical scholars. Their seemingly well-founded fabrics were proved to be built on the quicksands of speculation. Philosophers came to the rescue, and endeavoured to neutralise the testimony of facts they could not dispute. Dugald Stewart denied outright the reality of such a language as the Sanskrit, and wrote an essay to prove that it was the forgery of the Brāhmans, a cunning counterfeit of Greek and Latin; and that all the literature in it was a pure fiction. But a greater philologist than Dugald Stewart, Sir William Jones, declared that, whatever its antiquity, it was 'a language of most wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a strong affinity.' Certainly no higher tribute to the structure, richness, and power of a language could be offered to it than these expressive words convey. He then states an opinion, which has been adopted and acted upon by all scholars who have written upon the language since his day: 'No philologist could examine the Sanskrit, Greek, and Latin without believing them to have sprung from some common source, which, perhaps, no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and Celtic had the same origin with the Sanskrit. The old Persian may be added to the same family.'

Sir William Jones here describes the relative place which the Sanskrit holds in the family of what have since been called Indo-European languages. Comparative philologists have accepted this position and relation. It required much time and enlightenment to bring classical scholars to this concession. It cost them a generous and persistent effort to believe that the ancient language of these black Indians was not the illegitimate offspring, but the equal-aged sister of the Greek of Homer, born of the same common and honoured parent, whose name, and residence, and epoch

neither could disclose. On every hand there were reluctant concessions to be made. It cost much to many cherished predilections to confess that the rude languages of Celtic Britain, Gaul, and Scandinavia were equal sisters with the Latin of Cicero, and the Greek of Demosthenes, all of the same parentage, and of the same age. But to this conclusion the researches of profound scholars have brought the educated world. Still there is an unreclaimed continent of hidden fact which awaits exploration and enlightenment. Happier and more honoured will be the philologist who discovers the headspring of all these streams of human speech than the explorer who discovered Lake Nyanza or the sources of the Nile. In what country, by what people, in what age, was spoken and written the language that gave birth to the Sanskrit, Greek, Latin, Slavonic, Teutonic, Celtic, and their sisters? Here is a field of investigation in which the scholars of the future may win as much honour, and do as much service for the world, as those of the past century did in bringing Sanskrit to its place in the family circle of the foremost languages of mankind.

The discovery and development of this old classic language and literature of India have virtually founded a new science, of even popular interest, in a limited sense of that term. . It presents a new field for investigation and entertaining speculation. This field is almost equal to that of botany, and is coming to be filled with as many amateurs and *dilettanti* hunting for genus and species, mostly for the pleasure of the mental recreation. Many of these are clergymen who would glean something to introduce into their sermons in the form of philological illustration or exposition. Many are purely literary men who seek in this wide and rich field flowers of fancy and rhetoric to adorn their productions. Then there is a more numerous class still, composed mostly of young students, of both sexes, who are attracted to this study by the mere love of it, finding their interest to grow by what it feeds upon. Now all these amateur students do not pretend or wish to go deeply into the profundities of Comparative Philology. They do not propose to write learned books on the subject, or essays, or give any public exposition of what they have learned in regard to it. They are as free from professional aims and ends in the matter as the members of a microscopical club could be in practising together on their instruments. What such students need most are a few easy stepping-stones by which they may ascend into this field, and a few simple guide-marks to direct their investigations. In a word, they need to have the science *Saxonised*, or divested of that technical terminology and nomenclature which bar or beset the doors of all the sciences to young learners.

It is for such young students, then, that I propose to lay down a few stepping-stones, of easy grade, by which they may enter the broad and elevated field of Comparative Philology with less effort, and with more faith in their capacity to glean richly among its golden sheaves. And more than this; I propose to walk and talk with them, as an amateur learner, like one of themselves, in their explorations. And I shall do this not as a teacher, but as a companion, gleaning with them side by side, and feeling satisfied if I gather as much of the prized grain as each of them shall collect and treasure. Whatever their age, in this study I will assume them to be young men and women; and I, a sixty-year old boy, will feel and talk as young as the youngest of them. Of course no one can step out of an infant school into this high field of investigation, even if he can have a learned professor's hand to uphold and guide him. Every one must have a certain amount of learning to start with. I will, therefore, take it for granted that, when the roll is called for these walks, all the young students who wish to join me in them, have already acquired some knowledge of Latin, Greek, and German. It is not necessary that they should be deeply read in the structure and literature of these languages, but that they should know something of their ground-work and grammatical principles. This acquaintance with the three languages is indispensable to start with; for Latin and Greek without German are to Comparative Philology what Europe and Asia would be to Geography without America. This we shall see more clearly as we proceed.

Now, then, let us listen again to Sir William Jones, and hear what he says about this key-stone language, Sanskrit: 'It is a language of most wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either, yet bearing to both of them a strong affinity.' Is all this hyperbole? Is it the enthusiasm of a visionary hobby-rider? It is the language of one of the most learned and trustworthy men who ever lived. He says all this of the structure of the Sanskrit, which means simply its capacity of expression. Now you have conjugated Greek verbs through all their moods, persons, tenses, and voices. You have declined Greek nouns, adjectives, and participles through all their cases, numbers, and genders. You have seen how these parts of speech are composed, what compound words are constructed to convey a meaning which no single English word can express. In short, you have doubtless believed that no language could be more 'wonderful in structure' or 'more exquisitely refined' than the Greek. Let us, then, see if Sir William Jones can make his statement good in your opinion. He cannot do this, nor can you prove or believe his opinion to be incorrect, without you first acquaint

yourselves with the first principles of the structure of the Sanskrit. And to this end, you must begin, as children do, with the alphabet of the language. Here you will have to exercise your eye and memory with much sharp application at first; for young beginners find much difficulty in the fact that the Sanskrit letters do not always stand separately, each distinctly by itself in a word, but often in a cluster, like several initials in a monogram, as that we see in churches, or the J.H.S. It requires at first a little effort and patience to resolve these clusters of consonants into their individual letters. But by beginning with the simpler combinations, the more complicated ones are soon mastered. Then there are beginning letters, middle letters, and ending letters, each having a different form for each of these places in a word. Let us, then, first master the alphabet of the language, and then some of its shorter words, going on through the construction of nouns, adjectives, verbs, and other parts of speech. For it would be more difficult to form an intelligent acquaintance with the Sanskrit through our English or Roman letters than it would be to learn Greek through them.

CHAPTER II.

SINGLE AND COMPOSITE LETTERS.

Now we shall have to learn fifty letters, thirty-seven consonants and thirteen vowels, which compose the alphabet, and represent every sound in the Sanskrit language. But five of these distinct letters represent the five nasal sounds of *n* and *m*, somewhat as in the French words or syllables, *an*, *en*, *in*, *on*, *un*, &c. So a few hours will suffice for a mind in earnest to impress these fifty different forms upon its memory.

CONSONANTS.								VOWELS.	
					Nasals.	Liquids.	Sibilants.	Short.	Long.
Gutturals	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>	ह <i>h</i>	: ḥ	अ <i>a</i>	आ <i>ā</i>
Palatals	च <i>ch</i>	छ <i>chh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>	य <i>y</i>	श <i>ś</i>	इ <i>i</i>	ई <i>ī</i>
Linguals	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>	र <i>r</i>	स <i>śh</i>	उ <i>ri</i>	ऊ <i>rī</i>
Dentals	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>	ल <i>l</i>	स <i>s</i>	ऌ <i>ḷi</i>	ॡ <i>ḷī</i>
Labials	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>	व <i>v</i>	: ḥ	उ <i>u</i>	ऊ <i>ū</i>

Here we have all the distinct, individual letters as written separately, but, as we shall see, they are often brought into complicated and puzzling combinations. We have the vowels here as they stand at the beginning of a word ; but not one of them retains its original form when it follows a consonant, as will be seen in this comparison :

a, á, i, í, ri, rí, li, lí, u, ú, e, ai, o, au.
 अ, आ, इ, ई, उ, ऊ, ए, ऐ, ओ, औ.
 —, १, २, ३, ४, ५, ६, ७, ८, ९, १०, ११, १२.

We shall see, when we come to the Semitic languages, that these vowel characters in Sanskrit resemble the vowel points in Hebrew and Arabic. As the very term *consonant* implies two letters pronounced as one, or as no consonant can be represented in sound without a vowel, every one in Sanskrit, when written by itself, is supposed to be followed by a short *a*. Thus क is not only pronounced *ka*, but written out so, or read as if thus written in a Sanskrit word. But if क or any other consonant is followed by any other vowel than *a*, it is pronounced without the *a* inherent to it. The following examples will show not only how this inherent *a* is omitted in pronunciation, but also how and in what form the other vowels follow a consonant :

का *ká*, कि *ki*, की *kí*, कृ *kṛi*, क्रु *kṛí*, क्ली *kli*, क्लि *klí*,
 कु *ku*, कू *kú*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

It will be noticed that short *i* is written before the consonant after which it is pronounced, and this arrangement, especially in composite words, may at first be a little inconvenient to beginners. The Sanskrit terms representing sounds or accents are more expressive than any we find in Greek or Latin for the same purpose. Thus the nasal sound, as of *n* in the French *in*, *on*, *un*, is called *Anusvāra*, or *after-sound*, suggesting that in which the sound of a bell dies away after the stroke. A single dot ' placed over the preceding letter stands for the nasal क्, न्, म्, &c., as may be seen in the following words: अङ्किता instead of अङ्किता *ankitá*, अञ्चिता instead of अञ्चिता *añchitá*, कुण्डिता instead of कुण्डिता *kunditá*, नन्दिता instead of नन्दिता *nanditá*, कम्पिता instead of कम्पिता *kampitá*.

The र् *r*, when it follows a consonant, is represented by a short cross-stroke at the foot of the letter, thus: क् + र् = क्र or क्र *kra*, as will be seen in the list of compound consonants subjoined. But when र् *r* precedes a consonant, it is denoted by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*. This mark is also placed at the right of any other marks at the top of the same letter. For instance, अक् is *aka* ; putting the nasal mark for *m* at the top of क we have

अकं *akam*. Now placing the र् mark to the right of the nasal °, we have अर्कं, not *akamr* but *arkam*, as the र् mark is sounded before the nasal (°). The same is the case when it is written after a vowel mark; as, for instance, अर्केदु *arkendū*. Without these marks above and below we should have अकद *akada*. By placing the ए mark over the अ we have अर्केद *akeda*. Placing the nasal dot (°) after the ए over the same letter, we have अर्केद *akenda*. We now place the र् mark to the right of the other two marks, to be sounded before them, and the result is अर्केद *arkenda*. Now place the उ mark at the foot of the last letter, and the word is completed, अर्केदु *arkendū*. This simple illustration may suffice to show the place and value of the vowel, nasal, and other marks used in the construction of words.

There are two or three other signs it may be well to notice here. One of these is called *Virāma* \, *rest* or *stoppage*, and denotes that the short *a* inherent to a consonant is not sounded. Thus अक् is not *aka*, but *ak*; कर् = *kara*, but कर् = *kar*; इक् = *ik*. There are two punctuation or division signs. A perpendicular mark | is used at the end of a sentence or half verse, and two marks || at the end of a verse or long sentence.

The sign § marks the elision of an initial अ after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*; an elision that prevents a hiatus, or two vowels coming together to be sounded distinctly, as would be the case in ते अपि *te api*, which with the § becomes तेऽपि *te'pi*. This mark is called *Avagraha*, i. e. *obstacle* or *bar*, because it prevents two vowels from coming between two consonants in pronunciation.

As the small space I can give to the rudiments of the language, will allow me only to notice a few of the simplest of them, I must refer my young companions in these social walks to the excellent grammars of Max Müller, Benfey, and other great Sanskrit scholars, for more ample instruction in the characteristics of its structure.

LIST OF COMPOUND CONSONANTS.

The following table of vowels, vowel-marks, and consonant-combinations will serve as a help to the learner, to which he will have to refer often in reading even the simplest sentences in the language. Although there are nearly 350 forms, single and composite, and many of them very complicated, he need not puzzle his brain over them all at first, or try to commit them to memory. They can only be acquired as he proceeds with his reading exercises, where he will learn them group by group. He

may at the outset just run the eye over the combination with a single consonant, say क *ka*, and notice how others are attached to it in a group of twos and threes, until the combinations number twenty different forms. Half of these will represent only two consonants, the first retaining its own original form, and the other only slightly modified so as to make the juncture easy and compact. For example, the double क retains the original form of the letter in the duplication, as क्क *kka*. Add the र *r* mark ॠ and we have क्क *kra*: क and न are क्क *kta*; क्क = क + न *kna*; क्क = क + व *kva*, &c. By glancing at the combinations formed with क and न, you have the key to unlock all those formed with other consonants. So, let no young student shrink at this long and serried array of combinations. The most complicated of them all will become familiar to him as he proceeds in his reading exercises, where they occur but seldom, and may then be easily analysed by referring to the following

Table of Consonant-Combinations.

अ <i>a</i>	उ <i>u</i>	क <i>ka</i>	क्ष <i>kshya</i>	घ <i>ghra</i>
आ <i>d</i>	ऊ <i>ū</i>	ख <i>k</i>	क्ष्व <i>kshva</i>	ङ <i>ṅa</i>
इ <i>i</i>	ऋ <i>ṛi</i>	क्क <i>kka</i>	ख् <i>kha</i>	ङ्क <i>ṅka</i>
ई <i>ī</i>	ॠ <i>ṛī</i>	क्त <i>kta</i>	ख्ह <i>kh</i>	ङ्क्त <i>ṅkta</i>
उ <i>u</i>	ॡ <i>ṛi</i>	क्त्य <i>ktya</i>	ख्य <i>khya</i>	ङ्क्त्य <i>ṅktya</i>
ऊ <i>ū</i>	ॢ <i>e</i>	क्त्वा <i>ktva</i>	ग <i>ga</i>	ङ्क्त्वा <i>ṅksha</i>
ऋ <i>ṛi</i>	ॣ <i>ai</i>	क्थ <i>ktha</i>	ग <i>g</i>	ङ्क्थ <i>ṅkha</i>
ॠ <i>ṛī</i>	। <i>o</i>	क्क <i>kna</i>	ग्न <i>gna</i>	ङ्क्थ <i>ṅkhyā</i>
ॡ <i>e</i> (with Acc.)	॥ <i>re</i>	क्म <i>kma</i>	ग्न्य <i>gnya</i>	ङ्क <i>ṅga</i>
ॢ <i>e</i> (with Acc.)	॥ <i>re</i> (with Acc.)	क्य <i>kya</i>	य <i>gra</i>	ङ्क्य <i>ṅgya</i>
ॣ <i>ai</i> (with Acc.)	॥ <i>re</i> (with Acc.)	क्र <i>kra</i>	म्य <i>grya</i>	ङ्क <i>ṅgha</i>
। <i>raiṁ</i>	॥ <i>raiṁ</i>	क्क <i>kra</i>	घ <i>gha</i>	ङ्क्य <i>ṅghya</i>
॥ <i>Account, &c.</i>	॥ <i>Account, &c.</i>	क्क <i>kla</i>	घ्ह <i>gh</i>	ङ्क्य <i>ṅghra</i>
॥ <i>Account, &c.</i>	॥ <i>Account, &c.</i>	क्क <i>kva</i>	घ्न <i>ghna</i>	ङ्क <i>ṅṅa</i>
॥ <i>Account, &c.</i>	॥ <i>Account, &c.</i>	क्ष <i>ksha(xa)</i>	घ्न्य <i>ghnya</i>	च <i>cha(tscha)</i>
॥ <i>Account, &c.</i>	॥ <i>Account, &c.</i>	क्ष्ह <i>ksh(x)</i>	घ्न्य <i>ghma</i>	च्ह <i>ch(tsch)</i>
॥ <i>Account, &c.</i>	॥ <i>Account, &c.</i>	क्ष्म <i>kshma</i>	घ्य <i>ghya</i>	च्च <i>chcha</i>

च	chchha	झ	dya	त्य	tya	झ	drya	प्र	pta
च	chha	ढ	dha	त्र	tra	झ	dva	प्र	pna
चम	chma	ढ	dhya	त्र	trya	झ	dvyā	प	ppa
च	chya	ढ	dhra	त	tva	ध	dha	प	pma
छ	chha	ण	na	त	tsa	ध	dh	प	pya
छ	chhra	ण	n	त	tsna	ध	dhna	प्र	pra
ज	ja (dscha)	ण	nā	त	tsya	ध	dhnyā	प्र	pla
ज	j (dsch)	ण	nha	थ	tha	ध	dhma	प्र	pva
ज	jja	ण	nda	थ	th	ध	dhya	प्र	psa
ज	jha	ण	ndra	थ	thya	ध	dhra	फ	pha
झ	jha	ण	ndrya	द	da	ध	dhva	ब	ba
झ	jñ	ण	ndha	दु	du	न	na	ब	b
ज	jya	ण	nna	दू	dū	न	n	व	bgha
ज	jra	ण	nya	ह	dri	न	nta	ज	bja
ज	jva	ण	nva	ग	dga	न	ntyā	ज	bda
ञ	jha	त	ta	घ	dgha	न	ntra	व	bdha
ञ	jha	त	t	ह	dda	न	nda	व	bba
ञ	ña	त	tka	हु	ddba	न	ndra	भ	bbha
ञ	n	त	tkra	घ	ddyā	न	ndha	ब	bra
ञ	ncha	त	tta	हु	ddra	न	ndhra	भ	bha
ञ	nja	त	ttya	ह	ddha	न	nna	भ	bh
ट	ta	त	ttra	घ	ddhya	न	npra	भ	bhna
ट	tka	त	ttva	घ	dna	न	npha	भ	bhya
ट	tta	त	tna	घ	dha	न	nphra	भ	bhra
ट	tya	त	tpa	घ	dbra	न	nma	भ	bhva
ठ	tha	त	tpra	घ	dbha	न	nya	म	ma
ठ	thya	त	tpha	घ	dbhya	न	nra	म	m
ठ	thra	त	tphra	घ	dma	न	nsa	म	mna
ड	da	त	tma	घ	dya	प	pa	म	mpa
ड	dā	त	tmya	द	dra	प	p	म	mpa

ब mba	ल्य lya	श्व šva	स्क ska	ह hma
भ mbha	ल्ला lla	शशा śša	स्व skha	ह्य hya
म mya	ल्ल lva	ष sha	स्त sta	ह्र hra
म्र mra	व va	ढ sh	स्त्र stra	ह्ल hla
म्ल mla	ठ v	ष्ट shṭa	स्थ stha	ह्व hva
म्स msa	थ v	ष्ट्र shṭṛya	स्र sna	ह्व्य hvya
य ya	थ्य vya	ष्ट्र्य shṭṛya	स्प spa	ठ ta
र y	व्र vra	ष्ट्र्य shṭṛya	स्फ spha	ठ् tha
य y	व्व vva	ष्ट्र्य shṭṛya	स्म sma	१ 1
य्य yya	श śa	ष्ट्र्य shṭṛya	स्म्य smya	२ 2
र ra	श śa	ष्ट्र्य shṭṛya	स्य sya	३ 3
रु ru	श ś	ष्ट्र्य shṭṛya	स्र sra	४ 4
रु रु rā	श ś	ष्ट्र्य shṭṛya	स्व sva	५ 5
ल la	श् ścha	ष्ट्र्य shṭṛya	स्स ssa	६ 6
ल l	श्च śchya	ष्ट्र्य shṭṛya	ह ha	७ 7
लक lka	श्च śna	ष्ट्र्य shṭṛya	ह्रि hri	८ 8
ल्य lpa	श्च śra	स sa	ह्न hna	९ 9
लम lma	श्च śla	र s	ह्न hna	० 0

CHAPTER III.

COMBINATION OR COALESCENCE OF LETTERS.

THERE is no language so sensitive or adverse to a hiatus as the Sanskrit, and the modifications in consonants and vowels it adopts for this phonetic object may embarrass young beginners in its study. We will only notice here a few of these changes and the rules that prescribe them. Let us begin with the changes in vowels. Whether long or short, if two meet at the end and beginning, either of separate words or parts of a compound word, they combine into one long vowel of the kind to which they belong.

Thus $a + a$ makes d ; $i + i$ makes t ; $u + u = d$; $ri + ri = rt$. Doubtless these phonetic rules or combinations were rendered necessary or desirable by the fact that in Sanskrit every sentence is supposed to be one continuous bar of syllables, without a break between its verbs, nouns, adjectives, prepositions, and other elements of speech.

The following examples will illustrate the combination of vowels when two vowels are compounded into one :

अत्र अस्ति *atra asti* becomes अत्रास्ति *atrāsti*; गता अस्ति *gatā asti* = गतास्ति *gatāsti*; अत्र आसीत् *atra āstī* = अत्रासीत् *atrāstī*; गता आसीत् *gatā āstī* = गतासीत् *gatāstī*; इति ईहा *iti ihā* = इतीहा *itihā*; इति इदम् *iti idam* = इतीदम् *itīdam*; खादु उत *svādu uta* = खादूत *svādūta*; पितृश्चरि *pitṛi'riti* = पितृरि *pitṛīti*.

Thus it will be seen that, by combining two vowels into one, the hiatus is bridged, and one syllable is saved in pronunciation. In the foregoing examples, what may be called homogeneous vowels met and were combined into those of their own genus or kind. The following show how heterogeneous vowels are combined when meeting in the same way, in order to produce the same phonetic effect. Below, the i and $ī$ are changed to y ; u and $ū$ to v ; ri and $ṛi$ to r ; li and $lī$ to l .

इति अत्र *iti atra* = इत्यत्र *ityatra*; महि अत्र *mahī atra* = मह्यत्र *mahyatra*; इति उत *iti uta* = इत्युत *ityuta*; इति चरितम् *iti rītam* = इत्युत *ityritam*; इति एव *iti eva* = इत्येव *ityeva*; पितृश्चर्य *pitṛi'artha* = पितृर्य *pitṛartha*.

In the foregoing examples the i ending the word is merely turned into y , thus preventing the hiatus which would otherwise occur.

As several words are glued together in a sentence, end to end, these ends must be fitted for a smooth and harmonious junction. In Greek and Latin these modifications are very simple and few, and mostly confined to the prepositions compounded with nouns, such as *συν* and *con*; and neither of the languages modifies even these very extensively for phonetic effect. For instance, we have *συγγέγεια*, but also *συνθεσία*, instead of *συθθεσία*. Now ν and θ are not homogeneous consonants, and one can hardly see why the first word should not be written *συνγεγία*, with the preposition unmodified, as in the other, so far as any phonetic object was concerned. We have more changes in the Latin *con* and *sub*; as in *com-mitto*, *col-ludo*, *cor-rodo*, *suc-cedo*, *sum-mergo*, *sup-pono*, *sur-ruo*, &c. But we have *sub* unmodified in *sub-jectus*, where two very heterogeneous consonants come together; and in many other words it remains unchanged where it might be modified to a phonetic advantage, which the Italian realises in *soggetto*. Now as a whole sentence in Sanskrit may be constructed of words thus glued together, their endings and beginnings are subject to the numerous changes which the extreme phonetic sensibility of the language requires.

We can only subjoin a few rules or examples of these modifications, which may serve as helps to young students on the threshold of the subject.

Although there are thirty-five consonants, only *eleven* of them can stand at the end of a word; so the changes are not so numerous as would otherwise be the case. These eleven are क् *k*, ण् *n*, ट् *t*, ण् *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ः *n*. The modifications follow the same rule for consonants as for vowels: that is, homogeneous consonants combine with each other. Thus *k* and *g* are homogeneous, and even in our words *kale* and *gale* are in pronunciation the same letter sounded sharp or flat. In Sanskrit, क् before a vowel is changed into ग्; as, सम्यक् + उक्तं *samyak + uktam* = सम्यगुक्तं *samyaguktam*. As क् and ग् cannot come together in composition, the first is softened or flattened into the last; as, दिक् + गजः *dik + gajah* = दिग्गजः *diggajah*. By the same rule, and for the same object, ट् *t* is changed into ड् *d*; as, परित्राट् + अयं *parivrat + ayam* = परिव्राडयं *parivradayam*. For the same phonetic purpose, प् *p* is changed into ब् *b* before sounding letters; as, ककुप + अत्र *kakup + atra* = ककुबत्र *kakubatra*; अप् + जयः *ap + jayah* = अब्जयः *abjayah*; अप् + मयः *ap + mayah* = अम्मयः *ammayah*.

Before sonants, त् *t* is changed into द् *d* and other consonants, and resembles, though it exceeds, in modification the *r* in *per*. Thus तत् *tat*, the personal pronoun *it*, and एतत् *etat*, the demonstrative pronoun *this*, are changed before words beginning with heterogeneous consonants: तत् + लब्धम् *tat + labdham* = तल्लब्धम् *tallabdham*, this is taken, just as *per* is changed in *pelucidus*; भवत् + मतं *bhavat + matam* = भवदमतं *bhavadmatam*, your opinion; सरित् + जलं *sarit + jalam* = सरिज्जलं *sarijjalam*, water of the river; महत् + धनुः *mahat + dhanuh* = महदधनुः *mahaddhanuh*, a large bow; तत् + हुतं *tat + hutam* = तद्धुतं *taddhutam*, this is sacrificed.

In the foregoing and following modifications it may be easily noticed that the same phonetic principle governs spontaneously the common pronunciation of English words. If *sarit jalam* belonged to our language, nine in ten would pronounce them, when written separately, *sarijjalam*. For example: ण् *n*, ण् *n*, and न् *n*, when preceded by a short vowel and followed by any vowel, are doubled in writing, while they are doubled only in pronunciation in English: thus धावन् + अश्वः *dhavan + asvah* = धावन्नश्वः *dhavannasvah*, a running horse. We unconsciously follow the same phonetic rule in the words, *an article*, pronouncing them as if written *annarticle*. The final न् *n* requires a separate letter to combine it with certain sibilants beginning following words, or श् *s* before च् *ch*, छ् *chh*; श् *sh* before ट् *t*, ठ् *th*; and before त् *t*, थ् *th*. Before these letters the final न् *n* is not written, but indicated and equalled by the nasal dot •.

Ex. अभवन् + च *abhavan + cha* = अभवन्च *abhavamscha*; तान् + ठक्कुरान् *tān + thakkurān* = तान्ठक्कुरान् *tānsthakkurān*; तान् + तत्र *tān + tatra* = तान्स्तत्र *tānstatra*.

These are a few of the changes which the phonetic rules of the Sanskrit require in vowels and consonants in the structure of words. They may suffice to give some general idea of these modifications; and are as many as it may be necessary for young students to charge their minds with at their first steps in the language. The rest will come more easily to their acquaintance as they begin to put sentences together. There are certain terms applied to the place and value of vowels and to the quality of consonants, which it may be well to remember at the outset.

Guṇa (adding) means the strengthening of all the other vowels by putting an अ *a* before each; and, what is a singular characteristic, our *e* is not an original or distinct vowel in Sanskrit, but is the sum or production of two when thus combined. Thus अ *a* + इ *i* = ऐ *e*; अ *a* + उ *u* = औ *o*; अ *a* before रि *ri* produces अर् *ar*; अ *a* + लृ *li* = अल् *al*.

Vṛiddhi (increase) carries on the same process further still, and forms a stronger set of vowels, by adding two अ *a*'s, or आ *ā*, to each.

Ex. आ *ā* + इ *i* = ऐ *ai*; आ *ā* + उ *u* = औ *au*; आ *ā* + रि *ri* = अर् *ār*; आ *ā* + लृ *li* = अल् *āl*.

Visarga (voiding or eliminating) is represented by two dots, thus : ḥ, and is substituted for the final letter of a root-word, as स ḥ *s* and र ḥ *r*, &c. The meaning and use of this way-mark in Sanskrit words may at first be not a little difficult to young beginners, but they need not at first burden their minds with all the rules and their exceptions which the grammar prescribes. These they will learn as they read consecutive sentences. One of them, however, should be learned at the outset, or the young student will be much embarrassed in making out the words of a single sentence. When a word ends with these two dots :, or Visarga, and the following word begins with a sounding letter, whether vowel or consonant, the Visarga, or :, is changed into र ḥ *r*; thus seemingly introducing a letter that does not belong to either of the two words combined. If one does not remember this rule, he will hunt in vain in the dictionary for the right noun or verb. A phonetic necessity also prescribes this rule, as one or two cases will show.

Ex. कविः + अयं *kaviḥ + ayam*. Here two vowels are brought together, making a very unpleasant hiatus. This is prevented by changing the final : ḥ into र ḥ *r*: thus, कविरयं *kavirayam*, this poet; रविः + उदेति *raviḥ + udeti* = रविर्हदेति *ravirudeti*, the sun rises. The same phonetic object, if there were no other, makes the change necessary before certain consonants, as this one example will illustrate: पशोः + बन्धः *paśoḥ + bandhaḥ*. Now, by

slightly nasalizing the first Visarga, these two words cannot be pronounced without a very perceptible hiatus between them. Changing the *ḥ* of the first into *ṛ*, we have a phonetic improvement equally perceptible: *पञ्जोर्वैशः pasorbandhaḥ*. Here the *ṛ* mark *ॠ* is written over *व* *b*, and after the nasal *ṃ*, but is pronounced before either of them, according to the rule before noticed. Take two other words, and see the euphonic result produced by the same change: *शिशुः + हसति śiśuḥ + hasati*. Here is a worse hiatus than could occur between the two most heterogeneous vowels. Now change the *ḥ* to *ṛ*, and we have *शिशुर्हसति śiśurhasati*, the child laughs.

Some words, as *नमः namaḥ*, *पुरः puraḥ*, *तिरः tiraḥ*, when compounded as prepositions with the verb *कृ* *kṛi*, to make, change Visarga into *ṣ* *s*: thus, *नमः + कारः namaḥ + káraḥ = नमस्कारः namaskáraḥ*, literally, 'name-making,' or greeting; *पुरः + कृतः puraḥ + kritya = पुरस्कृतः puraskṛitya*, having made before, or preferred; *तिरः + कारी tiraḥ + kârti = तिरस्कारी tiraskârti*, making oneself above, despising.

The foregoing are only a few of the changes which the Sanskrit introduces into the structure of its words. They prove, what Sir William Jones affirms, that neither classic Greek nor Latin is so refined in its phonetic sensibilities and culture. Neither of these languages, in compounding prepositions, adverbs, or adjectives, with verbs or nouns, shows much of this sensibility, or makes many changes for euphony's sake. Greek has no *Anusvâra*, or nasal mark, to tell us how the first syllable of *ἀγγελος* is to be sounded; nor has French such a mark for *n* in *on*, *un*, *en*.

PART II.

CHAPTER IV.

NOUNS AND THEIR CASES.

Numbers and Genders.

SANSKRIT exceeds all other literary languages, or those possessing literature, in the cases of its nouns. Although the Finnish has fourteen cases, it cannot be called a literary language; and when we come to examine it, we shall find probably that these cases are formed by suffixing prepositions or their signs to the nouns. Sanskrit has eight cases, the Russ seven, Latin six, Greek five, German four, English and Swedish each two. The Greek lacks the Ablative, Instrumental, and Locative; the Latin lacks the Instrumental and the Locative.

Sanskrit nouns may be divided into two classes: 1. Root-words ending in consonants; 2. Those that have bases ending in vowels. The term *base* is used to designate words just as we find them in the dictionary; but many of them are changed in the nominative case, by dropping the final *स्* and *र्*. Some nouns have three bases; one called the *Āṅga*, or strong base; another, the *Pada*, the middle; and *Bha*, or weak base. But as we will only dwell upon some of the simplest principles and rudiments of the grammar, two or three examples of the declension of nouns may suffice for the object we have proposed. The following are the

Terminations for Masculine and Feminine Nouns.

	SINGULAR.	DUAL.	PLURAL.
Nominative	स् <i>s</i> (always dropt)	औ <i>au</i>	ः <i>aḥ</i>
Accusative	म् <i>am</i>		
Instrumental	द् <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dative	ए <i>e</i>		भ्यः <i>bhyaḥ</i>
Ablative	ः <i>aḥ</i>	ोः <i>oḥ</i>	ां <i>ām</i>
Genitive	ः <i>aḥ</i>		
Locative	इ <i>i</i>		सु <i>su</i>
Vocative	like Nom.	औ <i>au</i>	ः <i>aḥ</i>

We will first take a paradigm of a regular noun with an unchangeable base; and one that will illustrate that happy composition of words which distinguishes the language, or सुगम् *sugam*, from सु *su*, well, and गम् *gam*, to count.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगम् <i>sugam</i>	}	सुगम् <i>sugam</i>	}	सुगम्: <i>sugam-ah</i>
A.	सुगम् <i>sugam-am</i>				
I.	सुगम् <i>sugam-d</i>	}	सुगम् <i>sugam-bhyam</i>	}	सुगम्भि: <i>sugam-bhih</i>
D.	सुगम् <i>sugam-e</i>				
Ab.	}	}	}	}	सुगम्भ्य: <i>sugam-bhyaḥ</i>
G.					
L.	सुगम् <i>sugam-i</i>	}	सुगम्: <i>sugam-oh</i>	}	सुगम् <i>sugam-dm</i>
V.	सुगम् <i>sugam</i>				
			सुगम् <i>sugam-au</i>		सुगम्: <i>sugam-ah</i>

It will be noticed that in the dual and plural the nominative and accusative are alike; that the instrumental and dative are alike in the dual, and the dative and ablative are alike in the plural.

We will next take the paradigm of a noun ending in a vowel, or पितृ *pitri*, a father, and मातृ *mātri*, a mother.

SINGULAR.		DUAL.		PLURAL.	
N.	पितृ <i>pitā</i>	}	पितरो <i>pitarau</i>	}	पितर: <i>pitaraḥ</i>
A.	पितरं <i>pitara-m</i>				
I.	पित्रा <i>pitra-d</i>	}	पित्र्यां <i>pitribhyam</i>	}	पित्रिभि: <i>pitribhiḥ</i>
D.	पित्रे <i>pitra-e</i>				
Ab.	पित्रु: <i>pitruḥ</i>	}	पित्रो: <i>pitro-oh</i>	}	पित्र्यां <i>pitribhyam</i>
G.	पित्रु: <i>pitruḥ</i>				
L.	पित्रि <i>pitri-i</i>	}	पितरो <i>pitarau</i>	}	पित्रिषु <i>pitribhiḥ</i>
V.	पित्र: <i>pitrah</i>				

SINGULAR.		DUAL.		PLURAL.	
N.	माता <i>mātā</i>	}	मातरो <i>mātarau</i>	}	मातर: <i>mātaraḥ</i>
A.	मातरं <i>mātara-m</i>				
I.	मात्रा <i>mātra-d</i>	}	मात्र्यां <i>mātribhyam</i>	}	मात्रिभि: <i>mātribhiḥ</i>
D.	मात्रे <i>mātra-e</i>				
Ab.	मात्रु: <i>mātruḥ</i>	}	मात्रो: <i>mātro-oh</i>	}	मात्र्यां <i>mātribhyam</i>
G.	मात्रु: <i>mātruḥ</i>				
L.	मात्रि <i>mātri-i</i>	}	मातरो <i>mātarau</i>	}	मात्रिषु <i>mātribhiḥ</i>
V.	मात: <i>mātrah</i>				

Here is a neuter noun ending in इ i, or वारि *vāri*, water, the nominative being the same as the base.

	SINGULAR.	DUAL.	PLURAL.
N.	वारि <i>vāri</i>	वारिणी <i>vāri-ṇī</i>	वारीणि <i>vāri-ṇi</i>
A.	वारि <i>vāri</i>		वारीणि <i>vāri-ṇi</i>
I.	वारिका <i>vāri-ka</i>	वारिभ्यां <i>vāri-bhyām</i>	वारिभिः <i>vāri-bhiḥ</i>
D.	वारिके <i>vāri-ke</i>		वारिभ्यः <i>vāri-bhyaḥ</i>
Ab.	वारिकः <i>vāri-kaḥ</i>	वारिकोः <i>vāri-koḥ</i>	
G.		वारीणां <i>vāri-ṇām</i>	
L.	वारिणि <i>vāri-ṇi</i>		वारिभु <i>vāri-bhu</i>
V.	वारि <i>vāri</i>		वारीणि <i>vāri-ṇi</i>

There are words which have three bases, but, with the exception of their nominatives, their case-terminations vary but little from those of words having only one base. We will take, for example, नामन् *nāman*, n. name. Its strong or Aṅga base is नामान् *nāman*; Pada, or middle base, नाम *nāma*; Bha, or weakest base, नाम् *nām*. The distinction here is easily to be observed. In the first base, ञ is added to the short *a* inherent to न् *m*, thus making a long *a*; the middle base drops the ञन् *ṇn*, leaving the word *nāma*; the weak base drops the inherent *a* and reduces the word to one syllable, *nām*.

	SINGULAR.	DUAL.	PLURAL.
N.	नाम <i>nāma</i>	नामनी <i>nāmni</i>	नामानि <i>nāmani</i>
A.	नाम <i>nāma</i>	नामनी <i>nāmni</i>	नामानि <i>nāmani</i>
I.	नाम्ना <i>nāmna</i>	नामभ्यां <i>nāma-bhyām</i>	नामभिः <i>nāma-bhiḥ</i>
D.	नाम्ने <i>nāmne</i>	नामभ्यां <i>nāma-bhyām</i>	नामभ्यः <i>nāma-bhyaḥ</i>
Ab.	नाम्नः <i>nāmnaḥ</i>	नामभ्यां <i>nāma-bhyām</i>	नामभ्यः <i>nāma-bhyaḥ</i>
G.	नाम्नः <i>nāmnaḥ</i>	नाम्नोः <i>nāmnoḥ</i>	नाम्नां <i>nāmnaṁ</i>
L.	नाम्नि <i>nāmni</i>	नाम्नोः <i>nāmnoḥ</i>	नामसु <i>nāmasu</i>
V.	नाम <i>nāma</i>	नामनी <i>nāmni</i>	नामानि <i>nāmani</i>

In the foregoing declension it will be observed that the nominative and accusative, in the singular and plural, are alike, as they are in Latin neuter nouns. It will also be seen that the case-endings in Sanskrit are as distinct and recognisable as in Greek or Latin. Bases ending in स् *s* and र् *r* drop these letters in the nominative singular, and substitute for them the Visarga : ḥ. Ex. Base सुतस् *sutus*, well-sounding, Nom. सुतः *sutāḥ*; B. सुमनस् *sumanas*, well-minded; N. सुमनः *sumanāḥ*; B. गिर *gir*, voice, N. गीः *gīḥ*; B. पुर *pur*, town, N. पुरः *purāḥ*. The termination of the accusative in the masculine singular is always ञ् *am*, virtually the same as in Latin; that of the instrumental is equally distinct, ञ् *ā*. The dative is as easily recognised by the ending in ए *e*, or its substitute ॑ over the last letter of the noun, as नाम्ने *nāmne*. The genitive and ablative have the same

sign, or the Visarga : ḥ; and the locative always its ending in इ i, or its equivalent f; the vocative being generally like the nominative or its base.

ADJECTIVES.

Having given perhaps as many declensions of nouns as we shall need for our limited exercises in reading, we will pass on to the adjectives, and acquaint ourselves with some of the leading features of their formation. We shall be struck with that oriental richness of structure and expression which Sir William Jones and other Sanskrit scholars have so much admired. But, as we shall notice more fully as we go on, many Sanskrit adjectives are composed of nouns and other parts of speech, sometimes conveying in one qualification as long a series of ideas as we ever find in German, even if we should read in it of an 'always-to-be-remembered-with-reverence patriot.' Thus the word सुगम् *sugam*, well-counting, is an adjective, qualifying a man who is a ready-reckoner. The same is the case with सुमनस् *sumanas*, well-minded, or kind; सुनामन् *sundman*, of a good name, well-esteemed.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
N.	सुमनाः <i>sumandḥ</i>	सुमनसौ <i>sumanasau</i>	सुमनसः <i>sumanasah</i>
A.	सुमनसं <i>sumanasam</i>		
I.	सुमनसा <i>sumanasā</i>	सुमनोभ्यां <i>sumanobhyaṁ</i>	सुमनोभिः <i>sumanobhiḥ</i>
D.	सुमनसे <i>sumanase</i>		सुमनोभ्यः <i>sumanobhyaḥ</i>
Ab. }	सुमनसः <i>sumanasah</i>	सुमनसोः <i>sumanasoh</i>	
G. }	सुमनसः <i>sumanasah</i>	सुमनसां <i>sumanasām</i>	
L.	सुमनसि <i>sumanasi</i>	सुमनसौ <i>sumanasau</i>	सुमनसु <i>sumanaḥsu</i>
V.	सुमनः <i>sumanaḥ</i>		सुमनसः <i>sumanasah</i>

There is no paradigm that could be more necessary to the young student, or would better repay him for committing to memory, than the following. It will come into use perhaps more frequently than any other in his reading exercises, and he cannot be too familiar with its terminations in all its cases, numbers, and genders. कान्त *kānta*, *aimé*, amiable.

	SINGULAR. MASC.	FEM.	NEUT.
Base	कान्त <i>kānta</i>	कान्ता <i>kāntā</i>	कान्त <i>kānta</i>
N.	कान्तः <i>kāntaḥ</i>	कान्ता <i>kāntā</i>	कान्तं <i>kāntam</i>
A.	कान्तं <i>kāntam</i>	कान्तां <i>kāntām</i>	कान्तं <i>kāntam</i>
I.	कान्तेन <i>kāntena</i>	कान्तया <i>kāntayā</i>	कान्तेन <i>kāntena</i>
D.	कान्ताय <i>kāntāya</i>	कान्तये <i>kāntāyai</i>	कान्ताय <i>kāntāya</i>
Ab.	कान्तात् <i>kāntāt</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तात् <i>kāntāt</i>

G.	कान्तस्य <i>kāntasya</i>	कान्तायाः <i>kāntāyāḥ</i>	कान्तस्य <i>kāntasya</i>
L.	कान्ते <i>kānte</i>	कान्तायां <i>kāntāyaṁ</i>	कान्ते <i>kānte</i>
V.	कान्त <i>kānta</i>	कान्ते <i>kānte</i>	कान्त <i>kānta</i>
DUAL.			
N. A. V.	कान्तौ <i>kāntau</i>	कान्ते <i>kānte</i>	कान्ते <i>kānte</i>
I. D. Ab.	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>	कान्ताभ्यां <i>kāntābhyām</i>
G. L.	कान्तयोः <i>kāntayoḥ</i>	कान्तयोः <i>kāntayoḥ</i>	कान्तयोः <i>kāntayoḥ</i>
PLURAL.			
N. V.	कान्ताः <i>kāntāḥ</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
A.	कान्तान् <i>kāntān</i>	कान्ताः <i>kāntāḥ</i>	कान्तानि <i>kāntāni</i>
I.	कान्तेः <i>kāntaiḥ</i>	कान्ताभिः <i>kāntābhiḥ</i>	कान्तेः <i>kāntaiḥ</i>
D. Ab.	कान्तेभ्यः <i>kāntebhyaḥ</i>	कान्ताभ्यः <i>kāntābhyāḥ</i>	कान्तेभ्यः <i>kāntebhyaḥ</i>
G.	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>	कान्तानां <i>kāntānām</i>
L.	कान्तेषु <i>kānteṣu</i>	कान्तासु <i>kāntāsu</i>	कान्तेषु <i>kānteṣu</i>

It is very important to familiarise one thoroughly with the characteristics of the foregoing declension, in which the case-terminations vary considerably from those given in other paradigms. It will be seen that the characteristic that distinguishes the feminine from the masculine and neuter is an additional च through all the cases in the singular; that the neuter singular is like the masculine except only in the nominative, which is the same as its accusative, as in the Latin. The differences also between the case-endings in the plural can be easily recognised and remembered.

Degrees of Comparison.

The characteristics of comparison are analogous to those of Latin adjectives. The comparative is formed by adding तर *tara*, or ईयस् *tyas*; the superlative by तम *tama*, or इष्ठ *ishṭha*. These terminations are also added to nouns to intensify their meaning, as नृ *nṛi*, man, नृतमः *nṛitamah*, a real, thorough, manly man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*, more of a woman.

Ex. Pos. मतिमान् *matimān*, sapiens, Comp. मतीयस् *mat-tyas*, sapientior, Sup. मतिष्ठ *mat-ishṭha*, sapientissimus. Some adjectives substitute a new base for the comparative and superlative: पाप *pāpa*, bad, gives पापः *pāpah* for base; पापीयस् *pāp-tyas*, worse, पापिष्ठ *pāp-ishṭha*, worst. प्रिय *priya*, dear, substitutes प्र *pra*; प्रेयस् *preyas*, dearer, प्रेष्ठ *preshṭha*, dearest.

Numerals.

The numerals, like other adjectives, have their declensions also, with their case, gender, and number terminations. It may be enough for our purpose to give the paradigm of एक *eka*, one, in full, and only the masculine

nominatives of the other cardinals. द्वि *dvi*, two; त्रि *tri*, three; चतुर् *chatur*, four; पञ्चन् *pañchan*, five; षष् *shash*, six; सप्तन् *saptan*, seven; अष्टन् *ashṭan*, eight; नवन् *navan*, nine; दशन् *daśan*, ten. We will reserve the formation of the higher numbers for a table of comparative cardinals.

Declension of एक *eka*, one.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A. एकं <i>ekam</i>	एकां <i>ekām</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I. एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D. एकस्मै <i>ekasmai</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
Ab. एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekebhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekebhyaḥ</i>
G. एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L. एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V. एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

It will be very useful to any young student to examine thoroughly the foregoing declension, and to remember the characteristics that distinguish the case-terminations in the different numbers and genders: for they will apply to other adjectives, and furnish a kind of general rule for their declension. It will be observed that एक *eka*, one, though it has three genders, must always be singular when applied to one object; still, it is used in the plural, as in French *quelques-uns*, *quelques-unes*, *les-uns*, where it means 'some.' एके वदन्ति *eke vadanti*, some people say = Fr. *on dit* = Ger. *man sagt*.

CHAPTER V.

PRONOUNS AND ADJECTIVE PRONOUNS.

PERSONAL PRONOUNS.

SINGULAR.

N. अहं <i>aham</i> , I	तं <i>tvam</i> , thou
A. मां <i>mām</i> , मा <i>mā</i> , me	त्वां <i>tvām</i> , त्वा <i>tvā</i> , thee
I. मया <i>mayā</i> , by me	त्वया <i>tvayā</i> , by thee
D. मय्यै <i>mahyam</i> , मे <i>me</i> , to me	तुभ्यै <i>tubhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mat</i> , from me	त्वत् <i>tvat</i> , from thee
G. मम <i>mama</i> , मे <i>me</i> , of me	तव <i>tava</i> , ते <i>te</i> , of thee
L. मयि <i>mayi</i> , in me	त्वयि <i>tvayi</i> , in thee

DUAL.

N. आवां <i>āvām</i> , we two	युवां <i>yuvām</i> , you two
A. आवां <i>āvām</i> , नौ <i>nau</i> , us two	युवां <i>yuvām</i> , वो <i>vau</i> , you two
I. आवाभ्यां <i>āvābhyām</i> , by us two	युवाभ्यां <i>yuvābhyām</i> , by you two
D. आवाभ्यां <i>āvābhyām</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvābhyām</i> , वां <i>vām</i> , to you two
Ab. आवाभ्यां <i>āvābhyām</i> , from us two	युवाभ्यां <i>yuvābhyām</i> , from you two
G. आवयोः <i>āvayoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuvayoh</i> , वां <i>vām</i> , of you two
L. आवयोः <i>āvayoh</i> , in us two	युवयोः <i>yuvayoh</i> , in you two

PLURAL.

N. वयं <i>vayam</i> , we	यूयं <i>yūyam</i> , you
A. अस्मान् <i>asmān</i> , नः <i>naḥ</i> , us	युष्मान् <i>yushmān</i> , वः <i>vaḥ</i> , you
I. अस्माभिः <i>asmābhiḥ</i> , by us	युष्माभिः <i>yushmābhiḥ</i> , by you
D. अस्मभ्यं <i>asmabhyam</i> , नः <i>naḥ</i> , to us	युष्मभ्यं <i>yushmabhyam</i> , वः <i>vaḥ</i> , to you
Ab. अस्मात् <i>asmāt</i> , from us	युष्मात् <i>yushmāt</i> , from you
G. अस्माकं <i>asmākam</i> , नः <i>naḥ</i> , of us	युष्माकं <i>yushmākam</i> , वः <i>vaḥ</i> , of you
L. अस्मासु <i>asmāsu</i> , in us	युष्मासु <i>yushmāsu</i> , in you

तद् *tad*, he, she, it. (Base in composition.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>saḥ</i>	सा <i>sā</i>	तत् <i>tat</i>	ते <i>te</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>taṁ</i>	तां <i>tām</i>	तत् <i>tat</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>tena</i>	तया <i>tyā</i>	तेन <i>tena</i>	तेः <i>teiḥ</i>	ताभिः <i>tābhiḥ</i>	तेः <i>teiḥ</i>
D. तस्मै <i>tasmai</i>	तस्यै <i>tasyai</i>	तस्मै <i>tasmai</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
Ab. तस्मात् <i>tasmāt</i>	तस्याः <i>tasyāḥ</i>	तस्मात् <i>tasmāt</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
G. तस्य <i>tasya</i>	तस्याः <i>tasyāḥ</i>	तस्य <i>tasya</i>	तेषां <i>teṣhām</i>	तासां <i>tāsām</i>	तेषां <i>teṣhām</i>
L. तस्मिन् <i>tasmin</i>	तस्यां <i>tasyām</i>	तस्मिन् <i>tasmin</i>	तेषु <i>teṣhu</i>	तासु <i>tāsu</i>	तेषु <i>teṣhu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>	ते <i>te</i>	ते <i>te</i>
I. D. Ab. ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>
G. L. तयोः <i>tayoh</i>	तयोः <i>tayoh</i>	तयोः <i>tayoh</i>

तद् *tyad*, that. (Base in composition.)

SINGULAR.		
MASC.	FEM.	NEUT.
N. स्यः <i>syāḥ</i>	स्या <i>syā</i>	त् <i>tyat</i>
A. तं <i>tyaṁ</i>	तां <i>tyām</i>	त् <i>tyat</i>
I. तेन <i>tyena</i>	तया <i>tyayā</i>	तेन <i>tyena</i>
D. तस्मै <i>tyasmai</i>	तस्यै <i>tyasyai</i>	तस्मै <i>tyasmai</i>
Ab. तस्मात् <i>tyasmāt</i>	तस्याः <i>tyasyāḥ</i>	तस्मात् <i>tyasmāt</i>
G. तस्य <i>tyasya</i>	तस्याः <i>tyasyāḥ</i>	तस्य <i>tyasya</i>
L. तस्मिन् <i>tyasmin</i>	तस्यां <i>tyasyām</i>	तस्मिन् <i>tyasmin</i>

PLURAL.		
MASC.	FEM.	NEUT.
N. ते <i>tye</i>	ताः <i>tyāḥ</i>	तानि <i>tyāni</i>
A. तान् <i>tyān</i>	ताः <i>tyāḥ</i>	तानि <i>tyāni</i>
I. तैः <i>tyaiḥ</i>	ताभिः <i>tyābhiḥ</i>	तैः <i>tyaiḥ</i>
D. तेष्वः <i>tyebhyaḥ</i>	ताभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
Ab. तेष्वः <i>tyebhyaḥ</i>	ताभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
G. तेषां <i>tyeśām</i>	तासां <i>tyāsām</i>	तेषां <i>tyeśām</i>
L. तेषु <i>tyeśu</i>	तासु <i>tyāsu</i>	तेषु <i>tyeśu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyau</i>	ते <i>tye</i>	ते <i>tye</i>
I. D. Ab. तौभ्यां <i>tyābhyām</i>	तौभ्यां <i>tyābhyām</i>	तौभ्यां <i>tyābhyām</i>
G. L. तयोः <i>tyayoḥ</i>	तयोः <i>tyayoḥ</i>	तयोः <i>tyayoḥ</i>

The possessive adjectives are formed from the bases of the personal pronouns by adding to each इय *tya*.

मदीयः *madīyaḥ*, मदीया *madīyā*, मदीयं *madīyam*, mine.

त्वदीयः *tvadīyaḥ*, त्वदीया *tvadīyā*, त्वदीयं *tvadīyam*, thine.

तदीयः *tadīyaḥ*, तदीया *tadīyā*, तदीयं *tadīyam*, his, her, its.

अस्मदीयः *asmadīyaḥ*, अस्मदीया *asmadīyā*, अस्मदीयं *asmadīyam*, our.

युष्मदीयः *yushmadīyaḥ*, युष्मदीया *yushmadīyā*, युष्मदीयं *yushmadīyam*, your.

तदीयः *tadīyaḥ*, तदीया *tadīyā*, तदीयं *tadīyam*, their.

Some possessive adjectives are derived by adding कः *kaḥ* to the personal pronoun: thus, मामकः *māmakāḥ*, mine; तवकः *tāvakāḥ*, thine; आत्मकः *ātmākāḥ*, our; यौष्मकः *yaushmākāḥ*, your.

REFLEXIVE PRONOUNS.

स्वयं *svayam*, self, like the Latin *se* and the German *sich*, is indeclinable, or is the same in every number, case, and gender. आत्मन् *ātman* has a more intense meaning, equivalent to one's very self, and is declined like नामन् *nāman*.

Ex. आत्मानमात्मना पश्य *ātmānam ātmanā paśya*, see thyself by thyself. Here a wider and deeper self is signified than in the Latin *per se*, or in the French *sauve se qui peut*. Perhaps this example will give the sense of the word more fully: कश्चिन् माननुगमन् इच्छति स आत्मानं दाम्यतु *kaśchin māmanugantum ichchhati sa ātmānam dāmyatu*, whosoever will come after me, let him deny himself.

स्वः, स्वा, स्व, *svaḥ, svā, svam*, is a reflexive adjective pronoun, and virtually the same as the Latin *suus, sua, suum*. ईश्वर इत्थं जगददधत यत् स्वनिष्ठतीयं तनयं

प्राददात् *īvaru ittham jagadadayata yat svamadvityam tanayam prādadāt*,
God so loved the world that he gave his only begotten son, or his own
unsecond child.

DEMONSTRATIVE PRONOUNS.

Base एतद् *etad*, this here, *ce-ci*.

SINGULAR.		
MASC.	FEM.	NEUT.
N. एषः <i>eshaḥ</i>	एषा <i>eshā</i>	एतद् <i>etat</i>
A. एतं <i>etam</i>	एतां <i>etām</i>	एतद् <i>etat</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>
D. एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>
Ab. एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>
G. एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>
L. एतस्मिन् <i>etasmin</i>	एतस्यां <i>etasyām</i>	एतस्मिन् <i>etasmin</i>
PLURAL.		
MASC.	FEM.	NEUT.
N. एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A. एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
Ab. एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
G. एतेषां <i>eteshām</i>	एतासां <i>etāsām</i>	एतेषां <i>eteshām</i>
L. एतेषु <i>eteshu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteshu</i>
DUAL.		
MASC.	FEM.	NEUT.
N. A. एतौ <i>etau</i>	एते <i>ete</i>	एते <i>ete</i>
I. D. Ab. एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>
G. L. एतयोः <i>etayoḥ</i>	एतयोः <i>etayoḥ</i>	एतयोः <i>etayoḥ</i>

Base इदं *idam*, this, indefinitely, or without signifying special proximity.

SINGULAR.		
MASC.	FEM.	NEUT.
N. अयं <i>ayam</i>	इयं <i>iyam</i>	इदं <i>idam</i>
A. इमं <i>imam</i>	इमां <i>imām</i>	इदं <i>idam</i>
I. अनेन <i>anena</i>	अनया <i>anayā</i>	अनेन <i>anena</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>
G. अस्य <i>asya</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asya</i>
L. अस्मिन् <i>asmin</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmin</i>

PLURAL.		
MASC.	FEM.	NEUT.
N. इमे ime	इमाः imāḥ	इमानि imāni
A. इमान् imān	इमाः imāḥ	इमानि imāni
I. इभिः ebhiḥ	आभिः ābhiḥ	इभिः ebhiḥ
D. इभ्यः ebhyaḥ	आभ्यः ābhyaḥ	इभ्यः ebhyaḥ
Ab. इभ्यः ebhyaḥ	आभ्यः ābhyaḥ	इभ्यः ebhyaḥ
G. इषां eśhām	आसां āsām	इषां eśhām
L. इषु eśhu	आसु āsu	इषु eśhu
DUAL.		
MASC.	FEM.	NEUT.
N. A. V. इमौ imau	इमे ime	इमे ime
I. D. Ab. आभ्यां ābhyām	आभ्यां ābhyām	आभ्यां ābhyām
G. L. अनयोः anayoḥ	अनयोः anayoḥ	अनयोः anayoḥ

Base अदस् *adas*, that (mediate, or not signifying comparative distance).

SINGULAR.		
MASC.	FEM.	NEUT.
N. असौ asau	असौ asau	अदः adaḥ
A. अमुं amuṁ	अमूं amūṁ	अदः adaḥ
I. अमुना amunā	अमुया amuyā	अमुना amunā
D. अमुन्मै amushmai	अमुन्मै amushyai	अमुन्मै amushmai
Ab. अमुन्मात् amushmāt	अमुन्माः amushyāḥ	अमुन्मात् amushmāt
G. अमुष्य amushya	अमुन्माः amushyāḥ	अमुष्य amushya
L. अमुष्मिन् amushmin	अमुन्माः amushyām	अमुष्मिन् amushmin
PLURAL.		
MASC.	FEM.	NEUT.
N. अमी amī	अमूः amūḥ	अमूनि amūni
A. अमून् amūn	अमूः amūḥ	अमूनि amūni
I. अमीभिः amībhiḥ	अमूभिः amūbhiḥ	अमीभिः amībhiḥ
D. अमीभ्यः amībhyaḥ	अमूभ्यः amūbhyaḥ	अमीभ्यः amībhyaḥ
Ab. अमीभ्यः amībhyaḥ	अमूभ्यः amūbhyaḥ	अमीभ्यः amībhyaḥ
G. अमीषां amīśhām	अमूषां amūśhām	अमीषां amīśhām
L. अमीषु amīśhu	अमूषु amūśhu	अमीषु amīśhu

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. अमू amū	I. D. Ab. अमूभ्यां amūbhyām	G. L. अमुयोः amuyōḥ

RELATIVE PRONOUN.

Base यद् *yad*, who or which.

SINGULAR.

MASC.	FEM.	NEUT.
N. यः <i>yaḥ</i>	या <i>yā</i>	यत् <i>yat</i>
A. यं <i>yam</i>	यां <i>yām</i>	यत् <i>yat</i>
I. येन <i>yena</i>	यया <i>yayā</i>	येन <i>yena</i>
D. यस्यै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>
Ab. यस्मात् <i>yasmāt</i>	यस्याः <i>yasyāḥ</i>	यस्मात् <i>yasmāt</i>
G. यस्य <i>yasya</i>	यस्याः <i>yasyāḥ</i>	यस्य <i>yasya</i>
L. यस्मिन् <i>yasmin</i>	यस्यां <i>yasyām</i>	यस्मिन् <i>yasmin</i>

PLURAL.

MASC.	FEM.	NEUT.
N. ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. यैः <i>yaiḥ</i>	याभिः <i>yābhiḥ</i>	यैः <i>yaiḥ</i>
D. येष्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. येष्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. येषां <i>yeshām</i>	यासां <i>yāsām</i>	येषां <i>yeshām</i>
L. येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL.

MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>

INTERROGATIVE PRONOUNS.

Base किं *kim*, who or which? *qui*? *chi*?

SINGULAR.

MASC.	FEM.	NEUT.
N. कः <i>kaḥ</i>	का <i>kā</i>	किं <i>kim</i>
A. कं <i>kam</i>	कां <i>kām</i>	किं <i>kim</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>
Ab. कस्मात् <i>kasmāt</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmāt</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>

PLURAL.		
MASC.	FEM.	NEUT.
N. के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. कैः <i>kaiḥ</i>	काभिः <i>kābhiḥ</i>	कैः <i>kaiḥ</i>
D. केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. केषां <i>keśām</i>	कासां <i>kāsām</i>	केषां <i>keśām</i>
L. केषु <i>keśhu</i>	कासु <i>kāsu</i>	केषु <i>keśhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</i>

COMPOUND PRONOUNS.

The Sanskrit has a great variety of compound pronouns, or words suffixed to pronouns that qualify their meaning very significantly. Our Teutonic *like*, *ly*, *lich*, *leiks*, *lig*, it expresses by दृश् *drīś*, or दृश *drīśa*, which is equivalent to *visus*, *visum*, or appearing, seeming, looking like. Adding this to the various pronouns, we have मादृश *mādrīśa*, me-like; त्वदृश *tvādrīśa*, thee-like: and the other pronouns declined in three genders; as,

तादृश *tādrīś*, तादृश *tādrīśa*, तादृश् *tādrīksha*, it-like, such-like.
 एतादृश *etādrīś*, एतादृश *etādrīśa*, एतादृश् *etādrīksha*, this-like.
 यादृश *yādrīś*, यादृश *yādrīśa*, यादृश् *yādrīksha*, what-like.
 ईदृश *īdrīś*, ईदृश *īdrīśa*, ईदृश् *īdrīksha*, this-like.
 कीदृश *kīdrīś*, कीदृश *kīdrīśa*, कीदृश् *kīdrīksha*, which-like.

INDEFINITE PRONOUNS.

These are formed in a similar way by simply adding चित् *chit*, चन *chana*, or अपि *api* to the interrogative pronoun किं *kim*, a suffix that is equivalent to *que* in the Latin *quis-que*, *quod-que*, &c.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one; कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

Compound pronouns signifying quantity are formed by adding to the bases of certain definite pronouns वत् *vat* and यत् *yat*, which give the sense

of *quantus, tantus*, &c. Thus तत्तत् *távat*, so much, that much; एतत्तत् *etávat*, this much. These words are declined like nouns in वत् *vat*.

यत्तत् *yávat*, what much, as much; कियत् *kiyat*, how much? इयत् *iyat*, this much, as much. In the three genders this is in the nominative इयान् *iyán*, इयती *iyatí*, इयत् *iyat*.

Indefinite adverbs are formed in the same simple way, by adding to the pronoun a particle signifying time or place. Thus कदा *kadá*, when? कदाचित् *kadáchit*, कदाचन *kadáchana*, once, *quando-que*; क्व *kva*, where? *quō*? न क्वापि *na kvápi*, not anywhere.

The interrogative pronoun is rendered indefinite by having the relative prefixed to it, thus giving to it the sense of *soever, quiconque, quel que soit*, &c. As यः कः *yah kah*, whosoever, *quis-quis*; यस्य कस्य *yasya kasya*, of whomsoever, or whosoever. यः कश्चित् *yah káschit*, यः कश्च *yah káscha*, यः कश्चन *yah káschana*, whosoever.

The relative pronoun is frequently doubled, and thus assumes a more emphatic particularity of meaning, like that conveyed by the repetition of a word to make it more impressive.

यो यः *yo yah*, या या *yá yá*, यद् यद् *yad yad*, whosoever.

The relative and demonstrative pronouns are sometimes combined for the same effect; as, यद् यद् *yattad*, literally, 'what that,' whatsoever, *quod-que*.

ADJECTIVE PRONOUNS.

What may be called adjective pronouns follow in declension the real pronouns; as, सर्वे *sarva*, all; विश्व *viśva*, all; उभ *ubha*, two; उभय *ubhaya*, both; अन्य *anya*, other; अन्यतर *anyatara*, either; इतर *itara*, other; त्व *tva*, other; कतर *katara*, which of two? कतम *katama*, which of many? सम *sama*, all; सिम *sima*, whole; नेम *nema*, half; एक *eka*, one; पूर्वे *púrva*, east, or prior; पर *para*, after; अवर *avara*, west, or behind; दक्षिण *dakshina*, south, or right; उत्तर *uttara*, north, or subsequent; अपर *apara*, other, or inferior; अधर *adhara*, west, or inferior; स्व *sva*, own; अंतर *antara*, outer. When any of these words are used in a different sense, they cease to be adjective pronouns, and subject to the same rules of declension. Thus सम *sama* sometimes means equal or even, as persons or things put together on the same level or footing, as in the German *versammlung*.

The declension of सर्वे *sarva*, all, will best serve to show the case-terminations of this class of words.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वैः <i>sarvāḥ</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
A. सर्वं <i>sarvam</i>	सर्वौ <i>sarvau</i>	सर्वान् <i>sarvān</i>

I. सर्वेण <i>sarveṇa</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वैः <i>sarvaiḥ</i>
D. सर्वस्मै <i>sarvasmai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyaḥ</i>
Ab. सर्वस्मात् <i>sarvasmāt</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyaḥ</i>
G. सर्वस्य <i>sarvasya</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषां <i>sarveṣāṃ</i>
L. सर्वस्मिन् <i>sarvasmin</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषु <i>sarveṣu</i>
V. सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>

FEMININE.

SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
A. सर्वा <i>sarvām</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
I. सर्वया <i>sarvayā</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभिः <i>sarvābhiḥ</i>
D. सर्वस्यै <i>sarvasyai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyaḥ</i>
Ab. सर्वस्याः <i>sarvasyāḥ</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyaḥ</i>
G. सर्वस्याः <i>sarvasyāḥ</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासां <i>sarvāsāṃ</i>
L. सर्वस्यां <i>sarvasyām</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासु <i>sarvasu</i>

The neuter is declined like the masculine except in N. A. V. singular सर्वं *sarvaṃ*, dual सर्वे *sarve*, plural सर्वाणि *sarvāṇi*.

The other adjective pronouns follow the same rule in their declensions, with but slight variations, which will be easily and soon recognised in our reading exercises.

In addition to these different case-terminations, the Sanskrit seems to indicate their original elements by using postpositional suffixes, like the Hungarian, which give a more distinctive character to the relation, condition, or case of a word, as in *mecum*, *tecum*, or in English if we should reverse the usual order and write *me-to*, *me-from*, *that-from*, *this-to*, *these-between*, *them-before*, &c. The following are some of these adverbial terminations, as they become when suffixed to various words :

1. तः *tah* with an ablative meaning = from, *ex*, *aus*, *von*, &c. Ex. ततः *tataḥ*, it-from, that-from, or thence ; यतः *yataḥ*, what or which-from, whence ; इतः *itaḥ*, अतः *ataḥ*, this-from, hence ; अमुतः *amutaḥ*, that-from, thence ; कुतः *kutaḥ*, what-from ? whence ? मत्तः *mattaḥ*, me-from ; अस्मत्तः *asmattaḥ*, us-from ; ग्रामतः *grāmataḥ*, village-from.
2. त्र *tra*, in, between, among, *inter*, *entre*. Ex. तत्र *tatra*, that-in, there ; यत्र *yatra*, what-in, where ; अत्र *atra*, this-in, here ; अमुत्र *amutra*, that-in, there, yonder ; कुत्र *kutra*, in what place ? where ? एकत्र *ekatra*, one-in, in one place.
3. तात् *tāt*, a more definite local, defining position more particularly. Ex. प्राक्तात् *prāktāt*, before, in front ; अधस्तात् *adharastāt*, below ; परस्तात् *parastāt*, afterwards ; उपरिष्ठात् *upariṣṭāt*, above.

4. आ *d* or आहि *dhi* is an adverbial termination signifying place or location. Ex. उत्तरा *uttarā*, or उत्तराहि *uttardhi*, in the North ; पुरा *purā*, in the East.
5. हि *rhi* ; this adverbial element refers both to time and place, and also to causation, when it equals or resembles the Latin *propter*. Ex. एतहि *etarhi*, at this time ; कहि *karhi*, at what time ? यहि *yarhi*, wherefore ; तहि *tarhi*, for this, therefore, *propterea*.
6. तर् *tar*, local. Ex. प्रातर् *prātar*, early, in the morning ; सनुतर् *sanutar*, in concealment.
7. ह *ha*, locative. Ex. कुह *kuha*, where ? इह *iha*, here ; सह *saha*, with.
8. था *thā*, थं *tham*, थ *tha*, signifying mode, manner, quality, or thus, like, so, *lich*. Ex. तथा *tathā*, this-like, thus ; यथा *yathā*, what-like, as ; सर्वथा *sarvathā*, in every way ; उभयथा *ubhayathā*, in both ways ; अन्यथा *anyathā*, in another way ; कथं *katham*, how ? इत्थं *ittham*, this-like, thus, so ; अथ *atha*, like this here, thus.
9. सात् *sāt*, effective, imposing or assuming a nature or quality ; nearly equal to *ise* and *fy* terminating English words, as victimise, brutalise, &c. Ex. भस्मसात् *bhasmasāt*, turned to ashes ; अग्निसात् *agnisāt*, reduced to fire.
10. दा *dā* and दानीं *dāntm*, adverbial expressions of time, signifying the day, hour, or moment when a certain thing took place. Ex. तदा *tadā*, that time, then ; also तदानीं *tadāntm*, the same meaning ; यदा *yaddā*, what time, when ; अन्यदा *anyadā*, another time ; कदा *kaddā*, what time ? when ? सर्वदा *sarvadā*, always ; एकदा *ekadā*, one time, once.

CHAPTER VI.

VERBS AND THEIR CONJUGATION.

VERBS in all languages present irregularities of construction which have perplexed young students of all countries and ages. Those who have studied Greek and Latin, or even French and Italian, know this by an experience they are very likely to remember. To make a single root or stem-word blossom with so many meanings of different shade or tint has been regarded as a marvel of ingenuity in the structure of the Greek. But the Sanskrit is far more prolific than the Greek in this characteristic. If one hundred of its regular verbs were written out in full, with all their

variations, they would number over one hundred thousand words, and fill a book as large as Webster's Unabridged Dictionary. But no one desiring to look into the structure of the language with the view of getting a general idea of it, need be frightened at this long conjugational array emanating from a single root. Comparatively few of the long list are called into requisition in narrative or didactic literature; and these can be as easily mastered as their equivalents in Greek or Latin. A few examples will suffice to help the young student over the threshold of the language and to enable him to go deeper into it with more ease.

All languages must have verbs in the active and passive voices at least; also transitive and intransitive verbs. But in their conjugation the terminations of the transitive in Greek and Latin are the same as those of the intransitive. Their meaning alone indicates to which class they belong. But in Sanskrit the two classes are distinguished from each other by distinct terminations; so that any one may see from these whether the word is a transitive or intransitive verb, before he goes to the dictionary for its meaning. The name given to each class is more accurately descriptive than the Latin equivalent. The transitive is called *Parasmai-pada*, literally, 'foot on another.' The intransitive is called *Ātmane-pada*, or 'foot on itself,' or where the action is limited to the agent. Then there are prefixes and suffixes which give special qualities of meaning to verbs, distinguishing them as Causatives, Desideratives, Benedictives, Intensives, or Frequentatives. Two or three examples of each will show the elements of their construction.

The Sanskrit verbs are divided into ten classes; but this distinction does not refer to their different terminations, but to the different ways of preparing the roots for the terminations. Indeed, these do not vary so much as those of the Latin verbs *amo*, *doceo*, *lego*, and *audio*. We will take first the verb भू *bhū*, to be. Now the termination for the 1st person singular in the transitive or Parasmaipada voice is अमि *ami*. Therefore we cannot write भूअमि *bhūami*, as *David* was once written for David in Old English. The root भू *bhū* is modified by adding the short अ *a* to it, when it becomes भव *bhava*, or what is called the verbal base, to which the termination is to be suffixed. But this is अमि *ami* for the 1st person, and this brings two short *a*'s together, literally, *bhavaami*. In writing the word this junction must be indicated by the substitute for आ *ā*, which is ॠ, or the अ of the termination added to the अ which inheres to the व or to any other consonant. Thus the verbal base and its termination become भवॠमि *bhavāmi*. The conjugation of this verb, so irregular in Greek and Latin, will show the terminations of most of the other Sanskrit verbs used to

designate tense, person, and mood in the three voices. We will put the Parasmaipada and Âtmanepada, or transitive and intransitive, side by side, so that the difference of their terminations may be easily noticed and remembered, in the singular, dual, and plural.

PRESENT.

PARASMAIPADA.	Terminations.		ÂTMANEPADA.
SINGULAR.	PARASMAI.	ÂTMANE.	
1. भवामि <i>bhavāmi</i>	अमि <i>ami</i>	इ <i>i</i>	भवे <i>bhave</i>
2. भवसि <i>bhavasi</i>	सि <i>si</i>	से <i>se</i>	भवसे <i>bhavase</i>
3. भवति <i>bhavati</i>	ति <i>ti</i>	ते <i>te</i>	भवते <i>bhavate</i>
DUAL.			
1. भवावः <i>bhavāvaḥ</i>	अवः <i>avaḥ</i>	अवहे <i>avahe</i>	भवावहे <i>bhavāvahe</i>
2. भवथः <i>bhavathaḥ</i>	थः <i>thaḥ</i>	इथे <i>ithe</i>	भवथे <i>bhavethe</i>
3. भवतः <i>bhavataḥ</i>	तः <i>taḥ</i>	इते <i>ite</i>	भवते <i>bhavete</i>
PLURAL.			
1. भवामः <i>bhavāmaḥ</i>	अमः <i>amaḥ</i>	अमहे <i>amahe</i>	भवामहे <i>bhavāmahe</i>
2. भवथः <i>bhavatha</i>	थ <i>tha</i>	ध्वे <i>dhve</i>	भवध्वे <i>bhavadhve</i>
3. भवन्ति <i>bhavanti</i>	न्ति <i>nti</i>	न्ते <i>nte</i>	भवन्ति <i>bhavante</i>

IMPERFECT.

SINGULAR.			
1. अभवम् <i>abhavam</i>	म् <i>m</i>	इ <i>i</i>	अभवे <i>abhave</i>
2. अभवः <i>abhavaḥ</i>	ः <i>ḥ</i>	थाः <i>thāḥ</i>	अभवथाः <i>abhavathāḥ</i>
3. अभवत् <i>abhavat</i>	त् <i>t</i>	त <i>ta</i>	अभवत् <i>abhavata</i>
DUAL.			
1. अभवावः <i>abhavāva</i>	अव <i>ava</i>	अवहि <i>avahi</i>	अभवावहि <i>abhavāvahi</i>
2. अभवतम् <i>abhavatam</i>	तम् <i>tam</i>	इथां <i>ithām</i>	अभवथां <i>abhavethām</i>
3. अभवतां <i>abhavatām</i>	तां <i>tām</i>	इतां <i>itām</i>	अभवेतां <i>abhavetām</i>
PLURAL.			
1. अभवामः <i>abhavāma</i>	अम <i>ama</i>	अमहि <i>amahi</i>	अभवामहि <i>abhavāmaḥi</i>
2. अभवतः <i>abhavata</i>	त <i>ta</i>	ध्वं <i>dhvam</i>	अभवध्वं <i>abhavadhvam</i>
3. अभवन् <i>abhavan</i>	न् <i>n</i>	न्त <i>nta</i>	अभवन्त <i>abhavanta</i>

OPTATIVE.

SINGULAR.			
1. भवेयम् <i>bhaveyam</i>	इयम् <i>iyam</i>	इय <i>iya</i>	भवेय <i>bhaveya</i>
2. भवेः <i>bhaveḥ</i>	इः <i>iḥ</i>	इथाः <i>ithāḥ</i>	भवेथाः <i>bhavethāḥ</i>
3. भवेत् <i>bhavet</i>	इत् <i>it</i>	इत <i>ita</i>	भवेत् <i>bhaveta</i>

DUAL.

1. भवेव <i>bhaveva</i>	इव <i>iva</i>	इवहि <i>ivahi</i>	भवेवहि <i>bhavevahi</i>
2. भवेतं <i>bhavetam</i>	इतं <i>itam</i>	इयातां <i>iyāthām</i>	भवेयातां <i>bhaveyāthām</i>
3. भवेतां <i>bhavetaṁ</i>	इतां <i>itām</i>	इयातां <i>iyātaṁ</i>	भवेयातां <i>bhaveyātaṁ</i>

PLURAL.

1. भवेम <i>bhavema</i>	इम <i>ima</i>	इमहि <i>imahi</i>	भवेमहि <i>bhavemahi</i>
2. भवेत् <i>bhaveta</i>	इत् <i>ita</i>	इध्वं <i>idhvam</i>	भवेध्वं <i>bhavedhvam</i>
3. भवेयुः <i>bhaveyuh</i>	इयुः <i>iyuh</i>	इरन् <i>iran</i>	भवेरन् <i>bhaveran</i>

IMPERATIVE.

SINGULAR.

1. भवानि <i>bhavāni</i>	आनि <i>āni</i>	ए <i>e</i>	भवे <i>bhavai</i>
2. भव <i>bhava</i>	—	स्व <i>sva</i>	भवस्व <i>bhavasva</i>
3. भवतु <i>bhavatu</i>	तु <i>tu</i>	तां <i>tām</i>	भवतां <i>bhavatām</i>

DUAL.

1. भवाव <i>bhavāva</i>	अव <i>ava</i>	अवहे <i>avahai</i>	भवावहे <i>bhavāvahai</i>
2. भवतं <i>bhavatam</i>	तं <i>tam</i>	इयां <i>ithām</i>	भवेयां <i>bhavethām</i>
3. भवतां <i>bhavatām</i>	तां <i>tām</i>	इतां <i>itām</i>	भवेतां <i>bhavetaṁ</i>

PLURAL.

1. भवान् <i>bhavān</i>	अम <i>ama</i>	अमहे <i>amahi</i>	भवामहे <i>bhavāmahi</i>
2. भवत <i>bhavata</i>	त <i>ta</i>	ध्वं <i>dhvam</i>	भवध्वं <i>bhavadhvam</i>
3. भवन्तु <i>bhavāntu</i>	न्तु <i>ntu</i>	न्तां <i>ntām</i>	भवन्तां <i>bhavāntām</i>

PRESENT PARTICIPLE.

भवत् *bhavat*, being.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V. भवन् <i>bhavan</i>		
SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवन्ती <i>bhavantī</i>	भवन्ती <i>bhavantī</i>

Fem. Sing. N. भवन्ती *bhavantī*.

There is no other language in which the verb *to be* retains its root so fully and is so regular in its tense, mood, and person-endings as in Sanskrit. It gives name to a considerable division of verbs, which is called the Bhû class, because they follow the same rule of conjugation. Indeed, nearly all the verbs so closely resemble भू *bhū* in their conjugation that this alone

would almost suffice to enable an attentive learner to recognise at first sight the voice, tense, mood, and number of any verb he meets with in his reading. It is not my object to construct a grammar for such amateur students or young beginners, but only to present a few rudiments and simple exercises which will help them over the threshold of the language, or rather reduce the steepness of the door-stone, which many find it hard to mount. In a word, I propose nothing more than to conduct them over the threshold into the ante-room of the language, and there introduce and transfer them to Müller, Benfey, Wilson, or any other learned professor they may prefer to lead them into the profundities of Sanskrit literature.

FIRST DIVISION.

The first division of verbs, headed and represented by भू *bhū*, embraces such as have अ *a* added to the last letter of the root; as, हुद् *tud*, तुद् *tuda*; दिद् *div*, दीद् *divya*; चूर् *chur*, चोरय *choraya*. The vowel of the root takes Guṇa where possible, that is, an addition, or strengthening of sound, or long or short *i*, *u*, *ri* if it is final, and short *i*, *u*, *ri*, *li* if followed by one consonant. Thus the short *i* in दिद् *div* becomes long in दीद् *divya*. The short *u* in चूर् *chur* is strengthened by Guṇa, i. e. by a preceding अ *a* (अ + उ = ओ *o*), and becomes in the verbal base चोरय *choraya*.

SECOND DIVISION.

The second division includes all verbs which do not end in अ *a* before the terminations. Another distinctive characteristic of this division is this, that before certain terminations all the verbs must have their root-vowel strengthened, generally by Guṇa, or by preceding it with अ *a*. When they take नु *nu*, उ *u*, नी *nī*, the नी *nī* is strengthened or raised to ना *nā* in the Krī, and न् *n* to न *na* in the Rudh class. This division, like the first, is subdivided into classes, each named after a particular verb which heads it. It numbers six of these classes, whose names, roots, and verbal bases are: root सु *su*, verbal base सुनु *sunu*, सुनो *suno*; तन् *tan*, तनु *tanu*, तनो *tano*; क्री *krī*, क्रीणी *krīnī*, क्रीणा *krīnā*, क्रीण् *krīṇ*; अद् *ad*, अद् *ad*; हु *hu*, जुहु *juhu*, जुहो *juhō*; रुद् *rudh*, रुण् *rundh*, रुणध् *ruṇadh*. The terminations of the verbs in this vary but little from those of the first division. The difference may be easily recognised, as may be seen from the conjugation of two of the six classes, in the present and imperfect tenses, or सु *su*, to express or squeeze out, and क्री *krī*, to buy.

PRESENT.

Root सु *su*, Base सुनो *suno*.

Par. S. 1.	सुनोमि <i>sunomi</i>	2. सुनोषि <i>sunoshi</i>	3. सुनोति <i>sunoti</i>
Âtm. S.	सुन्वे <i>sunve</i>	सुनुषे <i>sunushe</i>	सुनुते <i>sunute</i>
Par. D.	सुनुवः <i>sunuvah</i>	सुनुषः <i>sunuthah</i>	सुनुतः <i>sunutah</i>
Âtm. D.	सुनुवहे <i>sunuvahē</i>	सुनुषे <i>sunudthe</i>	सुनुते <i>sunudte</i>
Par. P.	सुनुमः <i>sunumah</i>	सुनुष <i>sunutha</i>	सुनुवति <i>sunuvanti</i>
Âtm. P.	सुनुमहे <i>sunumahē</i>	सुनुष्वे <i>sunudhve</i>	सुनुवते <i>sunuvate</i>

IMPERFECT.

Par. S.	असुनवं <i>asunavam</i>	असुनोः <i>asunoḥ</i>	असुनोत् <i>asunot</i>
Âtm. S.	असुन्वि <i>asunvi</i>	असुनुषाः <i>asunuthāḥ</i>	असुनुत <i>asunuta</i>
Par. D.	असुनुव <i>asunuva</i>	असुनुतं <i>asunutam</i>	असुनुतां <i>asunutām</i>
Âtm. D.	असुनुवहि <i>asunuvahi</i>	असुनुषां <i>asunudhām</i>	असुनुतां <i>asunutām</i>
Par. P.	असुनुम <i>asunuma</i>	असुनुत <i>asunuta</i>	असुनुवन् <i>asunuvan</i>
Âtm. P.	असुनुमहि <i>asunumahi</i>	असुनुष्वं <i>asunudhvam</i>	असुनुवन्त <i>asunuvanta</i>

PRESENT.

Root क्री *kri*, Base क्रीय *kriy*.

Par. S.	क्रीयामि <i>kriyāmi</i>	क्रीयासि <i>kriyāsi</i>	क्रीयाति <i>kriyāti</i>
Âtm. S.	क्रीये <i>kriye</i>	क्रीयाये <i>kriyāṣhe</i>	क्रीयाते <i>kriyāte</i>
Par. D.	क्रीयावः <i>kriyāvah</i>	क्रीयाषः <i>kriyāṣah</i>	क्रीयातः <i>kriyātah</i>
Âtm. D.	क्रीयावहे <i>kriyāvahē</i>	क्रीयाषे <i>kriyāṣhe</i>	क्रीयाते <i>kriyāte</i>
Par. P.	क्रीयामः <i>kriyāmah</i>	क्रीयाय <i>kriyāya</i>	क्रीयाति <i>kriyānti</i>
Âtm. P.	क्रीयामहे <i>kriyāmahē</i>	क्रीयाय्वे <i>kriyāydhve</i>	क्रीयाते <i>kriyāte</i>

IMPERFECT.

Par. S.	अक्रीयां <i>akriyāṁ</i>	अक्रीयाः <i>akriyāḥ</i>	अक्रीयात् <i>akriyāt</i>
Âtm. S.	अक्रीयि <i>akriyī</i>	अक्रीयायाः <i>akriyāyāḥ</i>	अक्रीयात <i>akriyāta</i>
Par. D.	अक्रीयाव <i>akriyāva</i>	अक्रीयातं <i>akriyātam</i>	अक्रीयातां <i>akriyātām</i>
Âtm. D.	अक्रीयावहि <i>akriyāvahi</i>	अक्रीयायां <i>akriyāyāḥ</i>	अक्रीयातां <i>akriyātām</i>
Par. P.	अक्रीयाम <i>akriyāma</i>	अक्रीयात <i>akriyāta</i>	अक्रीयान् <i>akriyān</i>
Âtm. P.	अक्रीयामहि <i>akriyāmahi</i>	अक्रीयाय्वं <i>akriyāyādhvam</i>	अक्रीयात <i>akriyāta</i>

We will now give the conjugation of the verb बुध् *budh*, to know, with most of its voices, moods, tenses, and numbers ; as it may suffice to give the young beginner a good idea of the construction of the regular verbs with

their terminations. The irregular verbs in Sanskrit are no more irregular in their formation than those in Greek, Latin, or even French ; and they must be learned in the same way. We will, at first, put the Âtmanepada directly under the Parasmaipada, so that the eye may pass over both simultaneously and notice the difference of termination. According to the rule already cited, the vowel u in the root बुध् *budh* must be strengthened by Guna, or by adding अ *a* to it (अ + उ = ओ *o*), which makes it बोध् *bodh*. To complete the root, thus strengthened, as a verbal base to receive the different terminations, we must add क *a* to the last letter. This we do by merely striking away the Virâma \ under the letter, which restores to it the inherent अ *a* which this mark \ barred off. Thus the full base becomes बोध् *bodha*. In order to show how the terminations resemble the Latin, we will replace the Visarga : ḥ with the स *s*, which it represents.

PRESENT.

Root बुध् *budh*, Verbal Base बोध् *bodha*.

Par. S. 1.	बोधामि <i>bodhâmi</i>	2. बोधसि <i>bodhasi</i>	3. बोधति <i>bodhati</i>
Âtm. S.	बोधे <i>bodhe</i>	बोधसे <i>bodhase</i>	बोधते <i>bodhate</i>
Par. D.	बोधावस् <i>bodhâvas</i>	बोधयस् <i>bodhathas</i>	बोधतस् <i>bodhatas</i>
Âtm. D.	बोधावहे <i>bodhâvâhe</i>	बोधये <i>bodhethe</i>	बोधेते <i>bodhete</i>
Par. P.	बोधामस् <i>bodhâmas</i>	बोधथ <i>bodhatha</i>	बोधन्ति <i>bodhanti</i>
Âtm. P.	बोधामहे <i>bodhâmahê</i>	बोधथ्वे <i>bodhadhve</i>	बोधन्ते <i>bodhante</i>

IMPERFECT.

Par. S.	अबोधम् <i>abodham</i>	अबोधस् <i>abodhas</i>	अबोधात् <i>abodhat</i>
Âtm. S.	अबोधे <i>abodhe</i>	अबोधयास् <i>abodhathâs</i>	अबोधत <i>abodhata</i>
Par. D.	अबोधाव <i>abodhâva</i>	अबोधतम् <i>abodhatam</i>	अबोधताम् <i>abodhatâm</i>
Âtm. D.	अबोधावहि <i>abodhâvâhi</i>	अबोधेयाम् <i>abodhethâm</i>	अबोधेताम् <i>abodhetâm</i>
Par. P.	अबोधाम <i>abodhâma</i>	अबोधत <i>abodhata</i>	अबोधन् <i>abodhan</i>
Âtm. P.	अबोधामहि <i>abodhâmahî</i>	अबोधध्वम् <i>abodhadhvam</i>	अबोधन्त <i>abodhanta</i>

OPTATIVE OR POTENTIAL.

Par. S.	बोधेयम् <i>bodheyam</i>	बोधेस् <i>bodhes</i>	बोधेत् <i>bodhet</i>
Âtm. S.	बोधेय <i>bodheya</i>	बोधेयास् <i>bodhethâs</i>	बोधेत् <i>bodheta</i>
Par. D.	बोधेव <i>bodheva</i>	बोधेतम् <i>bodhetam</i>	बोधेताम् <i>bodhetâm</i>
Âtm. D.	बोधेवहि <i>bodhevâhi</i>	बोधेयायाम् <i>bodheyâtâm</i>	बोधेयाताम् <i>bodheyâtâm</i>
Par. P.	बोधेम <i>bodhema</i>	बोधेत् <i>bodheta</i>	बोधेयुस् <i>bodheyus</i>
Âtm. P.	बोधेमहि <i>bodhemahî</i>	बोधेध्वम् <i>bodhedhvam</i>	बोधेरन् <i>bodheran</i>

FUTURE.

PARASMAIPADA.	Terminations.		ÂTMANEPADA.
SINGULAR.			
1. बोधिष्यामि <i>bodhishyāmi</i>	इष्यामि <i>ishyāmi</i>	इष्ये <i>ishye</i>	बोधिष्ये <i>bodhishye</i>
2. बोधिष्यसि <i>bodhishyasi</i>	इष्यसि <i>ishyasi</i>	इष्यसे <i>ishyase</i>	बोधिष्यसे <i>bodhishyase</i>
3. बोधिष्यति <i>bodhishyati</i>	इष्यति <i>ishyati</i>	इष्यते <i>ishyate</i>	बोधिष्यते <i>bodhishyate</i>
DUAL.			
1. बोधिष्यावस् <i>bodhishyāvas</i>	इष्यावस् <i>ishyāvas</i>	इष्यावहे <i>ishyāvahe</i>	बोधिष्यावहे <i>bodhishyāvahe</i>
2. बोधिष्यथस् <i>bodhishyathas</i>	इष्यथस् <i>ishyathas</i>	इष्येथे <i>ishyethe</i>	बोधिष्येथे <i>bodhishyethe</i>
3. बोधिष्यतस् <i>bodhishyatas</i>	इष्यतस् <i>ishyatas</i>	इष्येते <i>ishyete</i>	बोधिष्येते <i>bodhishyete</i>
PLURAL.			
1. बोधिष्यामस् <i>bodhishyāmas</i>	इष्यामस् <i>ishyāmas</i>	इष्यामहे <i>ishyāmahe</i>	बोधिष्यामहे <i>bodhishyāmahe</i>
2. बोधिष्यथ <i>bodhishyatha</i>	इष्यथ <i>ishyatha</i>	इष्यध्वे <i>ishyadhve</i>	बोधिष्यध्वे <i>bodhishyadhve</i>
3. बोधिष्यन्ति <i>bodhishyanti</i>	इष्यन्ति <i>ishyanti</i>	इष्यन्ते <i>ishyante</i>	बोधिष्यन्ते <i>bodhishyante</i>

IMPERATIVE.

SINGULAR.			
1. बोधानि <i>bodhāni</i>	आनि <i>āni</i>	रे <i>ai</i>	बोधे <i>bodha</i>
2. बोध <i>bodha</i>	—	स्व <i>sva</i>	बोधस्व <i>bodhasva</i>
3. बोधतु <i>bodhatu</i>	तु <i>tu</i>	तां <i>tām</i>	बोधतां <i>bodhatām</i>
DUAL.			
1. बोधाव <i>bodhāva</i>	आव <i>ava</i>	आवहे <i>avahai</i>	बोधावहे <i>bodhāvahai</i>
2. बोधतं <i>bodhatam</i>	तं <i>tam</i>	इथां <i>ithām</i>	बोधेथां <i>bodhetām</i>
3. बोधतां <i>bodhatām</i>	तां <i>tām</i>	इतां <i>itām</i>	बोधेतां <i>bodhetām</i>
PLURAL.			
1. बोधान <i>bodhāna</i>	आन <i>āna</i>	आनहे <i>āmahai</i>	बोधानहे <i>bodhāmahai</i>
2. बोधत <i>bodhata</i>	त <i>ta</i>	ध्वं <i>dhvam</i>	बोधध्वं <i>bodhadhvam</i>
3. बोधन्तु <i>bodhantu</i>	न्तु <i>ntu</i>	न्तां <i>ntām</i>	बोधन्तां <i>bodhantām</i>

CONDITIONAL.

The characteristics of the future and the imperfect are retained in the conditional, or the **अ** at the beginning and the **न्**, **स्**, and **त्** at the end, with the **इष्य** *ishya* of the future.

PARASMAIPADA.	Terminations.		ÂTMANEPADA.
SINGULAR.			
1. अबोधिष्यं <i>abodhishyam</i>	इष्यं <i>ishyam</i>	इष्ये <i>ishye</i>	अबोधिष्ये <i>abodhishye</i>
2. अबोधिष्यसि <i>abodhishyas</i>	इष्यसि <i>ishyas</i>	इष्यथास् <i>ishyathās</i>	अबोधिष्यथास् <i>abodhishyathās</i>
3. अबोधिष्यत् <i>abodhishyat</i>	इष्यत् <i>ishyat</i>	इष्यत <i>ishyata</i>	अबोधिष्यत <i>abodhishyata</i>

DUAL.

1. अबोधिष्याव *abodhishyāva* इष्याव *ishyāva* इष्यावहि *ishyāvahi* अबोधिष्यावहि *abodhishyāvahi*
2. अबोधिष्यात *abodhishyāta* इष्यात *ishyāta* इष्येता *ishyethām* अबोधिष्येता *abodhishyethām*
3. अबोधिष्यातां *abodhishyātām* इष्यातां *ishyātām* इष्येतां *ishyethām* अबोधिष्येतां *abodhishyethām*

PLURAL.

1. अबोधिष्याम *abodhishyāma* इष्याम *ishyāma* इष्यामहि *ishyāmahi* अबोधिष्यामहि *abodhishyāmahi*
2. अबोधिष्यात *abodhishyāta* इष्यात *ishyāta* इष्यध्वं *ishyadhvam* अबोधिष्यध्वं *abodhishyadhvam*
3. अबोधिष्यान् *abodhishyān* इष्यान् *ishyān* इष्यन्त *ishyanta* अबोधिष्यन्त *abodhishyanta*

FIRST AORIST. FIRST FORM.

SINGULAR.

1. अबोधिषि *abodhisham* इषि *isham* इषि *ishi* अबोधिषि *abodhishi*
2. अबोधिषिस् *abodhīś* इषिस् *īś* इषिष् *ishīś* अबोधिषिष् *abodhishīś*
3. अबोधिषीत् *abodhīt* इषीत् *īt* इषि *ishī* अबोधिषि *abodhishī*

DUAL.

1. अबोधिष्व *abodhishva* इष्व *ishva* इष्वहि *ishvahi* अबोधिष्वहि *abodhishvahi*
2. अबोधिष्वत *abodhishvāt* इष्वत *ishvāt* इष्वधा *ishvadhām* अबोधिष्वधा *abodhishvadhām*
3. अबोधिष्वतां *abodhishvātām* इष्वतां *ishvātām* इष्वधातां *ishvadhātām* अबोधिष्वधातां *abodhishvadhātām*

PLURAL.

1. अबोधिष्य *abodhishma* इष्य *ishma* इष्यहि *ishmahi* अबोधिष्यहि *abodhishmahi*
2. अबोधिष्व *abodhishvā* इष्व *ishvā* इष्वध्वं *ishvadhvam* अबोधिष्वध्वं *abodhishvadhvam*
3. अबोधिषुस् *abodhishus* इषुस् *ishus* इषन्त *ishanta* अबोधिषन्त *abodhishanta*

As the aorist denotes a tense nearer to the imperfect than to any other, it resembles that form more closely in its initial and ending letters. The first form takes, as its characteristic, the intermediate इ i; the second rejects it; and this constitutes the difference between them, as may be seen by comparing their terminations.

SECOND FORM.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. सं <i>saṁ</i>	स्व <i>sva</i>	स्म <i>sma</i>
2. सीस् <i>sīś</i>	स्तं <i>stam</i>	स्त <i>sta</i>
3. सीत् <i>sīt</i>	स्तां <i>stām</i>	सुस् <i>sus</i>

ĀTMANEPAḌA.

SINGULAR.	DUAL.	PLURAL.
सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
स्यास् <i>sthās</i>	साधा <i>sādhām</i>	ध्वं <i>dhvam</i>
स्त <i>sta</i>	सातां <i>sātām</i>	सन्त <i>santa</i>

THIRD FORM.

Some verbs add स् s to the end of the base before taking the terminations of the aorist, and retain the intermediate इ i, as in the first form. But these are conjugated only in the Parasmaipada:

SINGULAR.	DUAL.	PLURAL.
1. सिषे <i>sisham</i>	सिष्व <i>sishva</i>	सिष्व <i>sishmā</i>
2. सीस् <i>sīś</i>	सिष्टं <i>sishṭam</i>	सिष्ट <i>sishṭa</i>
3. सीत् <i>sī</i>	सिष्टां <i>sishṭām</i>	सिषुस् <i>sishus</i>

FOURTH FORM.

There are verbs, ending in ङ् *s*, ष् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ri*, which take the following terminations without an intermediate इ *i*:

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. सं <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i>	सामहि <i>sāmahi</i>
2. सस् <i>sas</i>	सतं <i>satam</i>	सत <i>sata</i>	सथास् <i>sathās</i>	साथां <i>sāthām</i>	सथ्वं <i>sadhvam</i>
3. सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>	सत <i>sata</i>	सातां <i>sātām</i>	संत <i>santa</i>

SECOND AORIST.

There are some primitive, denominative, and causative verbs that double their base in the second aorist, taking the augment or initial अ *a* and the usual terminations of the imperfect: thus, द्रु *dru*, to run, Imperf. अद्रुवत् *adruvat*, Sec. Aor. अद्रुवत् *adudruvat*, he ran; कम् *kam*, to love, Imperf. अकमत *akamat*, Sec. Aor. अकमत *achakamat*, he loved.

FREQUENTATIVE OR INTENSIVE VERBS.

A meaning signifying repetition or intensity of action or condition denoted by the primitive verb, is imparted to it by doubling the first consonant and its following vowel, and in some cases by suffixing य *ya* to it. The Sanskrit, like several other Eastern languages, does not leave this meaning to be inferred, as in the English, but expresses it in a distinct augment to the verb. When we say, 'He sleeps well,' or, 'He rides for exercise,' we mean plainly enough that he does this often, or as a habit, although the verb does not absolutely express repetition. The Sanskrit intensifies nouns and pronouns by reduplication, as we shall see in our reading exercises. As our space will not allow us to give even one verb in full, with all the terminations that distinguish its voices, tenses, moods, and persons, we will subjoin only one form of the Frequentative of बोध *bodha*, verbal base, 'to know.'

PRESENT.

Base बोध् *bobudh*, to know repeatedly.

S. 1. बोधुषीमि <i>bobudhmi</i>	2. बोधुषीमि <i>bobudhṣi</i>	3. बोधुषीमि <i>bobudhṣi</i>
D. 1. बोधुध्वस् <i>bobudhvas</i>	2. बोधुध्वस् <i>bobuddhas</i>	3. बोधुध्वस् <i>bobuddhas</i>
P. 1. बोधुभस् <i>bobudhmas</i>	2. बोधुभस् <i>bobuddha</i>	3. बोधुभति <i>bobudhati</i>

IMPERFECT.

S. 1. अबोधुषं <i>abobudham</i>	2. अबोधुषीस् <i>abobudhīś</i>	3. अबोधुषीत् <i>abobudhī</i>
D. 1. अबोधुष्व <i>abobudhva</i>	2. अबोधुष्वं <i>abobuddham</i>	3. अबोधुष्वं <i>abobuddhām</i>
P. 1. अबोधुष्म <i>abobudhma</i>	2. अबोधुष्व <i>abobuddha</i>	3. अबोधुषुस् <i>abobudhus</i>

OPTATIVE.

S. 1. बोधुष्यां <i>bobudhyām</i>	2. बोधुष्यास् <i>bobudhyās</i>	3. बोधुष्यात् <i>bobudhyāt</i>
D. 1. बोधुष्याव <i>bobudhyāva</i>	2. बोधुष्यातं <i>bobudhyātām</i>	3. बोधुष्यातां <i>bobudhyātām</i>
P. 1. बोधुष्याम <i>bobudhyāma</i>	2. बोधुष्यात <i>bobudhyāta</i>	3. बोधुष्युस् <i>bobudhyus</i>

AORIST.

S. 1. अबोधुषिषं <i>abobudhisham</i>	2. अबोधुषीस् <i>abobudhīś</i>	3. अबोधुषीत् <i>abobudhī</i>
D. 1. अबोधुषिष्व <i>abobudhishva</i>	2. अबोधुषिष्वं <i>abobudhishām</i>	3. अबोधुषिष्वं <i>abobudhishām</i>
P. 1. अबोधुषिष्म <i>abobudhishma</i>	2. अबोधुषिष्व <i>abobudhishā</i>	3. अबोधुषिषुस् <i>abobudhishus</i>

FUTURE.

S. 1. बोधुष्यामि <i>bobudhishyāmi</i>	2. बोधुष्यसि <i>bobudhishyasi</i>	3. बोधुष्यति <i>bobudhishyati</i>
D. 1. बोधुष्यावस् <i>bobudhishyāvas</i>	2. बोधुष्ययस् <i>bobudhishyathas</i>	3. बोधुष्यतस् <i>bobudhishyatas</i>
P. 1. बोधुष्यामस् <i>bobudhishyāmas</i>	2. बोधुष्यय <i>bobudhishyatha</i>	3. बोधुष्यन्ति <i>bobudhishyanti</i>

IMPERATIVE.

S. 1. बोधुषि <i>bobudhani</i>	2. बोधुषि <i>bobuddhi</i>	3. बोधुषीतु <i>bobudhītu</i>
D. 1. बोधुषाव <i>bobudhāva</i>	2. बोधुष्वं <i>bobuddham</i>	3. बोधुष्वं <i>bobuddhām</i>
P. 1. बोधुषाम <i>bobudhāma</i>	2. बोधुष्व <i>bobuddha</i>	3. बोधुषुतु <i>bobudhatu</i>

CONDITIONAL.

S. 1. अबोधुषिष्यं <i>abobudhishyam</i>	2. अबोधुषिष्यस् <i>abobudhishyas</i>	3. अबोधुषिष्यत् <i>abobudhishyat</i>
D. 1. अबोधुषिष्याव <i>abobudhishyāva</i>	2. अबोधुषिष्यतं <i>abobudhishyatām</i>	3. अबोधुषिष्यतां <i>abobudhishyatām</i>
P. 1. अबोधुषिष्याम <i>abobudhishyāma</i>	2. अबोधुषिष्यत <i>abobudhishyata</i>	3. अबोधुषिष्यन् <i>abobudhishyan</i>

DESIDERATIVE VERBS.

The Sanskrit, like several other Oriental languages, embodies a wish or desire to be or do in verbs by doubling the first consonant and vowel, as in the frequentative, and by adding स् *s* to the root. We will take it for granted that the learner has become familiar with the difference between the terminations of the Parasmaipada and Âtmanepada; so we will only give the conjugation of a desiderative in the former. Primitive root बुध् *budh*; Desiderative base, not बुबुध् + स् *bubudh + s*, because, generally, when a base takes the intermediate इ *i* in its termination, it is strengthened

by Guṇa, i. e. its vowel is lengthened by the addition of another. Thus बुबुध् + स् *bubudh + s* becomes बुबोधिष् *bubodhish*, not बुबोधिस् *bubodhis*, because when a sibilant स् *s*, followed by a vowel or diphthong, is preceded by any vowel (except अ *a* or आ *ā*) it is changed to श् *sh*.

PRESENT.

Base बुबोधिष् *bubodhish*, to wish to know.

PARASMAIPADA.

- S. 1. बुबोधिमि *bubodhishāmi* 2. बुबोधिसि *bubodhishasi* 3. बुबोधिति *bubodhishati*
 D. 1. बुबोधिवाः *bubodhishāvaḥ* 2. बुबोधिवथः *bubodhishathāḥ* 3. बुबोधितः *bubodhishatāḥ*
 P. 1. बुबोधियामः *bubodhishāmaḥ* 2. बुबोधियथ *bubodhishatha* 3. बुबोधियन्ति *bubodhishanti*

IMPERFECT.

- S. 1. अबुबोधिषं *abubodhisham* 2. अबुबोधिषः *abubodhishāḥ* 3. अबुबोधिषत् *abubodhishat*
 D. 1. अबुबोधिषाव *abubodhishāva* 2. अबुबोधिषतं *abubodhishatam* 3. अबुबोधिषतां *abubodhishatām*
 P. 1. अबुबोधियाम *abubodhishāma* 2. अबुबोधियत *abubodhishata* 3. अबुबोधियन् *abubodhishan*

OPTATIVE.

- S. 1. बुबोधिषेयं *bubodhisheyam* 2. बुबोधिषेयः *bubodhisheyam* 3. बुबोधिषेत् *bubodhishet*
 D. 1. बुबोधिषेव *bubodhisheva* 2. बुबोधिषेतं *bubodhishetam* 3. बुबोधिषेतां *bubodhishetām*
 P. 1. बुबोधिषेम *bubodhishema* 2. बुबोधिषेत *bubodhisheta* 3. बुबोधिषेयुः *bubodhisheyuḥ*

AORIST.

- S. 1. अबुबोधिषिषं *abubodhishisham* 2. अबुबोधिषीः *abubodhishīḥ* 3. अबुबोधिषीत् *abubodhishīt*
 D. 1. अबुबोधिषिष्व *abubodhishishva* 2. अबुबोधिषिषं *abubodhishishām* 3. अबुबोधिषिषां *abubodhishishām*
 P. 1. अबुबोधिषिष्य *abubodhishishma* 2. अबुबोधिषिष *abubodhishishṭa* 3. अबुबोधिषिषुः *abubodhishishuḥ*

FIRST FUTURE.

- S. 1. बुबोधिषितामि *bubodhishitāmi* 2. बुबोधिषितासि *bubodhishitāsi* 3. बुबोधिषिता¹
 D. 1. बुबोधिषिष्वः *bubodhishishvaḥ* 2. बुबोधिषितास्यः *bubodhishitāsthaḥ* 3. बुबोधिषितारो²
 P. 1. बुबोधिषितामः *bubodhishitāmaḥ* 2. बुबोधिषितास्य *bubodhishitāstha* 3. बुबोधिषितारः³

CONDITIONAL.

- S. 1. अबुबोधिषिष्यं *abubodhishishyam* 2. अबुबोधिषिष्यः *abubodhishishyaḥ* 3. अबुबोधिषिष्यत्⁴
 D. 1. अबुबोधिषिष्याव *abubodhishishyāva* 2. अबुबोधिषिष्यतं *abubodhishishyatam* 3. अबुबोधिषिष्यतां⁵
 P. 1. अबुबोधिषिष्याम *abubodhishishyāma* 2. अबुबोधिषिष्यत *abubodhishishyata* 3. अबुबोधिषिष्यन्⁶

IMPERATIVE.

- S. 1. बुबोधियानि *bubodhishāni* 2. बुबोधिष *bubodhisha* 3. बुबोधिषतात् *bubodhishatāt*
 D. 1. बुबोधिषाव *bubodhishāva* 2. बुबोधिषतं *bubodhishatam* 3. बुबोधिषतां *bubodhishatām*
 P. 1. बुबोधियाम *bubodhishāma* 2. बुबोधिषत *bubodhishata* 3. बुबोधिषन्तु *bubodhishantu*

¹ *bubodhishitā.*² *bubodhishitārau.*³ *bubodhishitāraḥ.*⁴ *abubodhishishyat.*⁵ *abubodhishishyatām.*⁶ *abubodhishishyan.*

CAUSATIVE VERBS.

The Sanskrit causative verbs, which are common to many other Eastern languages, are constructed in a simple manner, which imparts to them the *feri-facere* meaning, which we express in the terms, 'to fall a tree,' 'to walk a horse,' &c. The simple roots are changed into causal bases by Guṇa or Vṛiddhi, that is, by adding to or increasing the root vowel, and then by the addition of a final इ i. Then as this इ i is to be followed by the termination, which begins with अ a, or a vowel, it is changed to य y, and appears as अय aya in the special tenses. The इ i thus merely becomes our i in union, trunion, &c. Primitive or simple root बुध् budh, being followed by इ i, the बु bu is strengthened by Guṇa, and becomes बो bo, and the base बोध bodh; adding the final इ i, the causal base becomes बोधि bodhi. This इ i, in taking the termination, becomes अय aya, raising the base virtually to बोधय bodhaya; add the termination अणि ami, of the 1st person singular, and we bring two short अ a's together, अ + अ = इ, and we must write the word बोधयामि bodhayāmi, I cause to know. We will only give the conjugation of this causal verb in the Parasmaipada.

PRESENT.

S. 1. बोधयामि bodhayāmi	2. बोधयसि bodhayasi	3. बोधयति bodhayati
D. 1. बोधयावः bodhayāvaḥ	2. बोधयथः bodhayathaḥ	3. बोधयतः bodhayataḥ
P. 1. बोधयामः bodhayāmaḥ	2. बोधयथ bodhayatha	3. बोधयन्ति bodhayanti

IMPERFECT.

S. 1. अबोधयं abodhayam	2. अबोधयः abodhayaḥ	3. अबोधयत् abodhayat
D. 1. अबोधयावः abodhayāvaḥ	2. अबोधयतं abodhayatam	3. अबोधयतां abodhayatām
P. 1. अबोधयामः abodhayāmaḥ	2. अबोधयतः abodhayata	3. अबोधयन्तः abodhayanta

OPTATIVE.

S. 1. बोधयेयं bodhayeyam	2. बोधयेः bodhayeḥ	3. बोधयेत् bodhayet
D. 1. बोधयेव bodhayeva	2. बोधयेतं bodhayetam	3. बोधयेतां bodhayetām
P. 1. बोधयेम bodhayema	2. बोधयेतः bodhayeta	3. बोधयेयुः bodhayeyuḥ

IMPERATIVE.

S. 1. बोधयानि bodhayāni	2. बोधयः bodhaya	3. बोधयतु bodhayatu
D. 1. बोधयावः bodhayāvaḥ	2. बोधयतं bodhayatam	3. बोधयतां bodhayatām
P. 1. बोधयामः bodhayāmaḥ	2. बोधयतः bodhayata	3. बोधयन्तु bodhayantu

AORIST.

S. 1. अबुबुधम् abubudham	2. अबुबुधः abubudhaḥ	3. अबुबुधत् abubudhat
D. 1. अबुबुधावः abubudhāvaḥ	2. अबुबुधतं abubudhatam	3. अबुबुधतां abubudhatām
P. 1. अबुबुधामः abubudhāmaḥ	2. अबुबुधतः abubudhata	3. अबुबुधन्तः abubudhanta

FIRST FUTURE.

S. 1. बोधयितास्मि <i>bodhayitāsmi</i>	2. बोधयितासि <i>bodhayitāsi</i>	3. बोधयिता <i>bodhayitā</i>
D. 1. बोधयितास्वः <i>bodhayitāsvaḥ</i>	2. बोधयितास्वः <i>bodhayitāsthaḥ</i>	3. बोधयितारो <i>bodhayitārau</i>
P. 1. बोधयितास्मः <i>bodhayitāsmāḥ</i>	2. बोधयितास्वः <i>bodhayitāstha</i>	3. बोधयितारः <i>bodhayitāraḥ</i>

THE PERFECT TENSE.

As the perfect requires some special observations, we will consider it by itself, taking the reduplicated form first, the base of which is the same as in the frequentative. The young student has noticed by this time that the terminations of the *Ātmanepada* in the present end in *ṇe*, as *से se*, *ते te*, *ने ne*, &c., and will be able to recognise them always in reading. So we will only give a few paradigms in the *Parasmaipada*, taking first a verbal base in *धा d*, which requires an intermediate *इ i*, as *धा dhā*, to place. Now, in doubling this consonant and vowel, the first is changed into *द d*, as *भ bh* is changed into *ब b*, *ह h* into *ज j*, *क k* into *च ch*, &c., in the reduplication of roots into verbal bases. Thus, instead of *धा dhadhā*, the doubled base becomes *दधा dadhā*.

S. 1. दधौ <i>dadhau</i>	2. दधाथ <i>dadhātha</i>	3. दधौ <i>dadhau</i>
D. 1. दधिव <i>dadhiva</i>	2. दधयुः <i>dadhathuḥ</i>	3. दधतुः <i>dadhatuḥ</i>
P. 1. दधिम <i>dadhima</i>	2. दध <i>dadha</i>	3. दधुः <i>dadhuḥ</i>

Verbal bases in *इ i* and *ई ī*, preceded by a single consonant. *शि śi*, to sharpen.

S. 1. शिशाय <i>śiśaya</i>	2. शिशोथ <i>śiśetha</i>	3. शिशाय <i>śiśāya</i>
D. 1. शिशिव <i>śiśiva</i>	2. शिशयुः <i>śiśyathuḥ</i>	3. शिशतुः <i>śiśyatuḥ</i>
P. 1. शिशिम <i>śiśyima</i>	2. शिश <i>śiśya</i>	3. शिशुः <i>śiśyuḥ</i>

Verbs ending in *रि ri*, preceded by one consonant and requiring intermediate *इ i*; as, *धृ dhri*, to hold.

This singular vowel *रि ri*, strengthened by *Guṇa*, or by adding to it *अ a*, becomes *अर् ar* or *आर् ār*, and raises the root *धृ dhri* to the verbal base *धर् dhar* or *धार् dhār*; this doubled gives *दधार् dadhār* for the terminations of this tense.

S. 1. दधार् <i>dadhāra</i>	2. दधथे <i>dadhārtha</i>	3. दधार् <i>dadhāra</i>
D. 1. दधिव <i>dadhriya</i>	2. दधयुः <i>dadhrathuḥ</i>	3. दधतुः <i>dadhratuḥ</i>
P. 1. दधिम <i>dadhrima</i>	2. दध <i>dadhra</i>	3. दधुः <i>dadhruḥ</i>

Verbs ending with च् *ri*, preceded by one consonant, and rejecting intermediate इ *i*. कृ *kri*, to do; by Vṛiddhi कार *kāra*; dup. चकार *chakār*.

S. 1. चकार <i>chakāra</i>	2. चकथे <i>chakartha</i>	3. चकार <i>chakāra</i>
D. 1. चकृव <i>chakṛiva</i>	2. चक्रथुः <i>chakrathuḥ</i>	3. चक्रतुः <i>chakratuḥ</i>
P. 1. चक्रम <i>chakṛima</i>	2. चक्र <i>chakra</i>	3. चक्रुः <i>chakruḥ</i>

Verbs ending in इ *i* or ई *ī*, preceded by a compound consonant, and requiring intermediate इ *i*; as, क्री *kri*, to buy.

S. 1. चिक्राय <i>chikrāya</i>	2. चिक्रेथ <i>chikretha</i>	3. चिक्राय <i>chikrāya</i>
D. 1. चिक्रियिष <i>chikriyiva</i>	2. चिक्रियथुः <i>chikriyathuḥ</i>	3. चिक्रियतुः <i>chikriyatuh</i>
P. 1. चिक्रियिम <i>chikriyima</i>	2. चिक्रिय <i>chikriya</i>	3. चिक्रियुः <i>chikriyuh</i>

Verbs ending in उ *u*, preceded by one or two consonants, and rejecting intermediate इ *i*; as, स्तु *stu*, to praise. Here, in the duplication, the first consonant changes place with the last, and gives तुस् *tus* for the first half of the base; then the स् *s* before त् *t* becomes थ *th*, and the त् *t* after थ *th* is changed to ढ *ḍ*. Thus the reduplicated base is तुहव *tushṭava*; the final उ *u* of the root being strengthened by Guṇa into णव *tava*, as भू *bhū* into भव *bhava*.

S. 1. तुहव <i>tushṭava</i>	2. तुष्टोथ <i>tushṭoṭha</i>	3. तुहव <i>tushṭava</i>
D. 1. तुहुव <i>tushṭuva</i>	2. तुहुवथुः <i>tushṭuvathuḥ</i>	3. तुहुवतुः <i>tushṭuvatuḥ</i>
P. 1. तुहुम <i>tushṭuma</i>	2. तुहुव <i>tushṭuva</i>	3. तुहुवुः <i>tushṭuvuḥ</i>

Verbal base भू *bhū*, to be (irregular).

S. 1. बभूव <i>babhūva</i>	2. बभूविथ <i>babhūvitha</i>	3. बभूव <i>babhūva</i>
D. 1. बभूविष <i>babhūviva</i>	2. बभूवथुः <i>babhūvathuḥ</i>	3. बभूवतुः <i>babhūvatuḥ</i>
P. 1. बभूविम <i>babhūvima</i>	2. बभूव <i>babhūva</i>	3. बभूवुः <i>babhūvuḥ</i>

PERIPHRASTIC PERFECT.

The periphrastic perfect in Sanskrit is pretty nearly the same as in English and German, or 'I have been,' '*Ich bin gewesen*,' being formed with an auxiliary verb. We have already seen that the verb भू *bhū*, to be, is more regular, or retains its root in more tenses, voices, and moods, in Sanskrit than in any other language. We shall see that अस् *as*, the *εἶμι*; *sum*, *bin*, *am*, is also more regular and extended in its conjugation. Not only this verb, but कृ *kri*, to do, as well as भू *bhū*, to be or become, acts as an auxiliary for the perfect; whereas we limit it in English to the present, saying, 'We do believe,' but never 'We have done believed,' as virtually in Sanskrit. The periphrastic perfect is formed by adding आम् *ām* to the primitive verb, then by employing, as an auxiliary, the reduplicated perfect

of भू *bhū*, to become; अस् *as*, to be; or कृ *kṛi*, to do or make: thus, चकास् *chakāś*, to shine; चकास् + आम् *ām* = चकासाम् *chakāśām*, with आस *āsa*, बभूव *babhūva*, or चकार *chakāra*, the redup. perf. of one of these auxiliary verbs. We have, therefore, as the 1st per. present, चकासाम् आस *chakāśām āsa*, I have shone repeatedly. बोबुध् *bobudh*, reduplicated base of बुध् *budh*, to know, becomes बोबुधाम् *bobudhām*, which, with आस *āsa*, forms the redup. perfect, I have known repeatedly.

S. 1.	चकार <i>chakāra</i>	or आस <i>āsa</i>	or बभूव <i>babhūva</i>
2.	चकर्थ <i>chakartha</i>	आसिथ <i>āsitha</i>	बभूविथ <i>babhūvitha</i>
3.	चकार <i>chakāra</i>	आस <i>āsa</i>	बभूव <i>babhūva</i>
D. 1.	चकृव <i>chakṛiva</i>	आसिव <i>āsiva</i>	बभूविव <i>babhūviva</i>
2. बोबुधाम्	चक्रथुः <i>chakrathuḥ</i>	आसथुः <i>āsathuḥ</i>	बभूवथुः <i>babhūvathuḥ</i>
3. <i>bobudhām</i>	चक्रतुः <i>chakratuḥ</i>	आसतुः <i>āsatuḥ</i>	बभूवतुः <i>babhūvatuḥ</i>
P. 1.	चक्रम <i>chakṛima</i>	आसिम <i>āsima</i>	बभूविम <i>babhūvima</i>
2.	चक्र <i>chakra</i>	आस <i>āsa</i>	बभूव <i>babhūva</i>
3.	चक्रुः <i>chakruḥ</i>	आसुः <i>āsuh</i>	बभूवुः <i>babhūvuḥ</i>

When the verb is in the Âtmanepada, the auxiliary, कृ *kṛi*, is conjugated in the Âtmanepada, but आस् *ās* and भू *bhū* always in the Parasmaipada. Ex. एध् *edh*, to grow, + आम् *ām* = एधाम् *edhām* चक्रे *chakre*, I have grown.

एधाम् <i>edhām</i>	S. 1. चक्रे <i>chakre</i>	2. चकृषे <i>chakṛiṣe</i>	3. चक्रे <i>chakre</i>
	D. 1. चकृषे <i>chakṛiṣe</i>	2. चक्राथे <i>chakrāthe</i>	3. चक्राते <i>chakrāte</i>
	P. 1. चक्रमहे <i>chakṛimāhe</i>	2. चकृध्वे <i>chakṛiḍhve</i>	3. चक्रिरे <i>chakrīre</i>

DENOMINATIVE OR NOUN-VERBS.

There are some verbs in Sanskrit, as in English, formed directly and simply out of nouns, but differing considerably from the meaning that we give to our noun-verbs, such as plough, spade, hoe, hammer. When we use these nouns as verbs we simply mean that we work with these instruments; that we apply them as such to the ground, &c. But in Sanskrit a desire, or the act of being, doing, or behaving, like what is expressed in the noun, is conveyed by adding य *ya* to the base of the noun, as a general characteristic, which imparts a sense almost equivalent to *facere*, or our English *fy*, as in glorify, horrify, &c. Ex. Noun पुत्र *putra*, son, पुत्रीयति *putrīyati*, not 'begets a son,' but 'treats one as a son,' or 'wishes for a son.' पितृ *pitṛi*, father, पितरति *pitaraṭi*, he behaves like a father. पुत्रीयति शिष्यं *putrīyati śiṣhyam*, he *sons* a pupil, or treats him as a son. Noun प्रासाद *prāsāda*, palace, प्रासादीयति कुक्ष्यां भिक्षुः *prāsādīyati kuṭṣyāṁ bhikṣuḥ*, the beggar *palaces* his hut, or makes or regards it his

palace. Before this य *ya* final अ *a* and आ *ā* are changed to ई *ī*; सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter.

Ātmanepada noun-verbs in य *ya* express the meaning of actually becoming, behaving, or doing like the person or thing described by the noun. Ex. इयेन *śyena*, hawk, इयेनायते *śyenāyate*, he behaves like a hawk; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much. A stronger desiderative meaning is imparted to some noun-verbs by adding the participle काम्य *kāmya*, loveable, wishful. Thus, पुत्रकाम्यति *putrakāmyati*, he longs for a son, or is son-wishing. Indeed, the Sanskrit as freely allows nouns to be turned into verbs as the English does, and by only adding to the base the single letter अ *a*, except where it exists already as the ending letter of the noun or verbal base. We say, in political phraseology, 'He fathers a bill,' or, he feels and works for it with a father's interest. Father in Sanskrit is turned into a verb just as simply, by adding to the noun only the verb-ending. Ex. पितृ *pitṛi*, father. Now we must merely add to the last vowel of this noun the letter अ *a*; thus *ṛi + a = ar*; then पितृ + अ = *pitara*, the verbal base. Add the termination for the 1st per. sing., अमि *ami*, or *pitara + ami*, and we bring two short *a*'s together, which make a long one, or *ī*, and the word is written पितरामि *pitārāmi*, I behave myself as a father. वि *vi*, bird. Add अ to इ, and because *ia* cannot be pronounced as two distinct vowels in Sanskrit, the *i* must become *y*, as it does in Christian. Thus we have वयि *vayī*, as the noun वि *vi* turned into a verbal base. Now add the termination अमि *ami*, and we have वयामि *vayāmi*, I *bird* myself, I act as bird, or I fly.

The Intermediate इ *i*.

As I have already said, I am not constructing a Grammar for young students in Sanskrit, but merely endeavouring to help them over some of the difficulties they are likely to encounter on what may be called the grammatical threshold of the language, and to get them into reading exercises as soon as possible; in which grammar can only be really acquired and utilised. Now the rules by which an इ *i* is inserted between the verbal base and the terminations are complicated with so many exceptions and variations that they are very difficult to acquire and remember. Many learners may find it more easy to acquire them in the words to which they are applied, and which they will find in reading lessons, than in any grammatical exposition of them in detail. The most important point for the student is to know when it is really necessary to

omit the इ i. The best authority makes it as a general axiom, that every termination beginning originally with a consonant (except य y) takes the इ i, which is represented as a part of the termination. Müller or Benfey will supply all the rules and cases for the insertion or omission of this fugitive vowel, and to them I will commend the student, who may wish to go into the matter more thoroughly than this rudimental work will enable him to do.

THE PASSIVE VOICE.

The passive in the present, imperfect, optative, and imperative is formed by adding य ya to the root. It closely resembles the Âtmanepada from beginning to end of its terminations, as will be seen by putting them side by side.—Âtman. बोधे *bodhe*, I know; Passive बुध्ते *budhye*, I am known. The principal difference here is, that the root of the passive is not strengthened by Guṇa into बोध् *bodh*, but remains in its simple form, बुध् *budh*. Adding the य ya, we have बुध्य *budhya* as the passive base for the reception of the termination of the 1st per. sing., which is the same as in the Âtmanepada, or इ i; then we have *budhya + i*. But a + i become e; so that the word is written बुध्ते *budhye*.

PRESENT.

ÂTMANEPADA. PASSIVE.
SINGULAR.

1. बोधे *bodhe* बुध्ते *budhye*
2. बोधसे *bodhase* बुध्यसे *budhyase*
3. बोधते *bodhate* बुध्यते *budhyate*

DUAL.

1. बोधावहे *bodhāvāhe* बुध्यावहे *budhyāvāhe*
2. बोधेये *bodhēthe* बुध्येये *budhyēthe*
3. बोधेते *bodhēte* बुध्येते *budhyēte*

PLURAL.

1. बोधानहे *bodhāmahe* बुध्यामहे *budhyāmahe*
2. बोध्यहे *bodhadhve* बुध्यध्वे *budhyadhve*
3. बोधन्ते *bodhante* बुध्यन्ते *budhyante*

IMPERFECT.

ÂTMANEPADA. PASSIVE.

1. अबोधे *abodhe* अबुध्ते *abudhye*
2. अबोधयाः *abodhathāḥ* अबुध्ययाः *abudhyathāḥ*
3. अबोधत *abodhata* अबुध्यत *abudhyata*

1. अबोधावहि *abodhāvahi* अबुध्यावहि *abudhyāvahi*
2. अबोधेयां *abodhethām* अबुध्येयां *abudhyethām*
3. अबोधेतां *abodhetām* अबुध्येतां *abudhyetām*

1. अबोधामहि *abodhāmahi* अबुध्यामहि *abudhyāmahi*
2. अबोधध्वं *abodhadhvam* अबुध्यध्वं *abudhyadhvam*
3. अबोधन्त *abodhanta* अबुध्यन्त *abudhyanta*

OPTATIVE.

ÂTMANEPADA. PASSIVE.
SINGULAR.

1. बोधेय *bodheya* बुध्येय *budhyeya*
2. बोधेयाः *bodhethāḥ* बुध्येयाः *budhyethāḥ*
3. बोधेत *bodheta* बुध्येत *budhyeta*

IMPERATIVE.

ÂTMANEPADA. PASSIVE.

1. बोधे *bodhai* बुध्ये *budhyai*
2. बोधस्व *bodhasva* बुध्यस्व *budhyasva*
3. बोधतां *bodhatām* बुध्यतां *budhyatām*

DUAL.

- | | | | |
|---------------------------------|-------------------------------|--------------------------|---------------------------|
| 1. बोधेवहि <i>bodhevahi</i> | बुधेवहि <i>budhyevahi</i> | बोधावहि <i>bodhāvahi</i> | बुधावहि <i>budhyāvahi</i> |
| 2. बोधेयायां <i>bodheyāthām</i> | बुधेयायां <i>budhyeyāthām</i> | बोधेयां <i>bodhethām</i> | बुधेयां <i>budhyethām</i> |
| 3. बोधेयातां <i>bodheyātām</i> | बुधेयातां <i>budhyeyātām</i> | बोधेतां <i>bodhetām</i> | बुधेतां <i>budhyetām</i> |

PLURAL.

- | | | | |
|-------------------------------|-----------------------------|----------------------------|-----------------------------|
| 1. बोधेमहि <i>bodhemahi</i> | बुधेमहि <i>budhyemahi</i> | बोधामहे <i>bodhāmahi</i> | बुधामहे <i>budhyāmahi</i> |
| 2. बोधेभ्यं <i>bodhedhvam</i> | बुधेभ्यं <i>budhyedhvam</i> | बोधेभ्यं <i>bodhadhvam</i> | बुधेभ्यं <i>budhyadhvam</i> |
| 3. बोधेरन् <i>bodheran</i> | बुधेरन् <i>budhyeran</i> | बोधेभ्यं <i>bodhantam</i> | बुधेभ्यं <i>budhyantām</i> |

In the other tenses the Passive is the same as the *Ātmanepada*, both in verbal base and terminations; as, Perfect, *Ātm.* बुबुधे *bubudhe*, I have known; Pass. बुबुधे *bubudhe*, I have been known. All the difference is in accent, which in the *Ātmanepada* is on the first syllable, and in the Passive on the second. 1st Aorist, *Ātm.* अबुधे *abudhe*, I knew; Pass. अबुधे *abudhe*, I was known. 1st Future, *Ātm.* बोधिष्ये *bodhishye*, I shall know; Pass. बोधिष्ये *bodhishye*, I shall be known. Conditional, *Ātm.* अबोधिष्ये *abodhishye*, Pass. अबोधिष्ये *abodhishye*, &c.

PARTICIPLES, GERUNDS, AND INFINITIVE.

The present participles of the *Parasmaipada* are formed simply by cutting off the final इः from the third person plural. Thus, बोधन्ति *bodhanti*, they know, बोधन् *bodhant*, knowing; वृद्धन्ति *tudanti*, they strike, वृद्धन् *tudant*, striking; अदन्ति *adanti*, they eat, अदन् *adant*, eating, &c. Participle of the Future, बोधिष्यन्ति *bodhishyanti*, they shall know, बोधिष्यन् *bodhishyant*, who or what will be knowing. The present participle of the *Ātmanepada* has two terminations, मान *māna* for verbs of the First Division, as भू *bhū*, वृद् *tud*, दिव् *div*, &c., and जान *āna* for verbs of the Second Division, as सू *sū*, तन् *tan*, क्री *kṛi*, अद् *ad*, &c. In the First Division, we cut off the termination ने *nte* from the 3rd per. plural present, *Ātm.*, and substitute मानः *mānaḥ*; thus, भवन्ते *bhavante*, they be or become, भवमानः *bhavamānaḥ*, being or becoming; वृद्धन्ते *tudante*, they strike, वृद्धमानः *tudamānaḥ*, striking, &c. Second Division: सुन्वन्ते *sunvate*, they squeeze out, सुन्वानः *sunvānaḥ*, squeezing out, expressing; अदन्ते *adate*, they eat, अदानः *adānaḥ*, eating, &c. The following are the participles of the different tenses and voices:

Present, Par. बोधन् *bodhant*, knowing.

Ātm. बोधमान *bodhamāna*, knowing.

Passive बुध्यमान *budhyamāna*, being known.

Perfect, Par. बुबुध्वत् *bubudhvat*, having known.

Ātm. बुबुधान *bubudhāna*, having known.

Passive बुधित *budhita*, having been known.

Future, Par. बोधिष्यन्त *bodhishyant*, what or who will know?

Âtm. बोधिष्यमान *bodhishyamāna*, what will know?

Passive बोध्य *bodhya*, what is to be known?

Absolutive बुधित्वा *budhitvā* or बोधित्वा *bodhitvā*, having known or having been known.

Infinitive बोधिषुं *bodhitum*, to know.

FREQUENTATIVE.

Present, Par. बोबुधन्त *bobudhat*, knowing repeatedly.

Passive बोबुध्यमान *bobudhyamāna*, being known repeatedly.

Redup. Perfect, Par. बोबुधितवन्त *bobudhitavant*, having known repeatedly.

Passive बोबुधित *bobudhita*, having been known repeatedly.

Periphrastic Perfect बोबुधां चक्रवन्त *bobudhām chakṛivat*, or *āśivat*, or *bhavuvat*, having known repeatedly.

Future, Par. बोबुधिष्यन्त *bobudhishyant*, who or what will know repeatedly?

Passive बोबुध्य *bobudhya*, or बोबुधनीय *bobudhantya*, or बोबुधितव्य *bobudhitavya*, who or what is or ought to be known repeatedly?

Absolutive बोबुधित्वा *bobudhitvā*, having known repeatedly or having been known repeatedly.

Infinitive बोबुधिषुं *bobudhitum*, to know repeatedly.

DESIDERATIVE.

Present, Par. बुबोधिषन्त *bubodhishant*, wishing to know.

Âtm. बुबोधिषमान *bubodhishamāna*, wishing to know.

Passive बुबोधिष्यमान *bubodhishamāna*, wishing to be known.

Perfect, Par. बुबोधिषितवन्त *bubodhishitavant*, having wished to know.

Passive बुबोधिषित *bubodhishita*, having wished to be known.

Periphrastic Perfect, Par. बुबोधिषां चक्रवन्त *bubodhishām chakṛivat*, having wished to know.

Âtm. बुबोधिषां चक्राण्य *bubodhishām chakrāṇa*, having wished to know.

Future, Par. बुबोधिषिष्यन्त *bubodhishishyant*, who or what will wish to know.

Âtm. बुबोधिषिष्यमान *bubodhishishyamāna*, who or what will wish to know.

Passive बुबोधिष्य *bubodhishya*, or बुबोधिषणीय *bubodhishantya*, or बुबोधिषितव्य *bubodhishitavya*, what is or ought to wish to be known.

Absolutive बुबोधिषित्वा *bubodhishitvā*, having wished to know, or having been wished to know.

Infinitive बुबोधिषिषुं *bubodhishitum*, to wish to know.

CAUSAL.

Present, Par. बोधयन्त *bodhayant*, causing to know.

Âtm. बोधयमान *bodhayamāna*, causing to know.

Passive बोध्यमान *bodhyamāna*, being caused to know.

Perfect, Par. बोधितवन्त *bodhitavant*, having caused to know.

Passive बोधित *bodhita*, having been caused to know.

Periphrastic Perfect, Par. बोधयां चक्रवन्त *bodhayām chakṛivat*, having caused to know.

Âtm. बोधयां चक्रन्त *bodhayām chakrāṇa*, having caused to know.

Absolutive बोधयित्वा *bodhayitvā*, having caused to know, or having been caused to know.

Infinitive बोधयितुं *bodhayitum*, to cause to know.

PRECATIVE.

This mood closely resembles the optative, and mostly differs from it by inserting स *s* before the terminations for persons. Thus, बुबोधिषेयं *bubodhi-
sheyam*, I may wish to know; Optative बुबोधिष्यासं *bubodhishyāsam*, I pray
I may wish to know; Precative,

S. 1. बुबोधिष्यासं *bubodhishyāsam* 2. बुबोधिष्याः *bubodhishyāḥ* 3. बुबोधिष्यात् *bubodhishyāt*

D. 1. बुबोधिष्यास्तु *bubodhishyāstu* 2. बुबोधिष्यास्तं *bubodhishyāstam* 3. बुबोधिष्यास्तां *bubodhishyāstām*

P. 1. बुबोधिष्यास्तु *bubodhishyāstu* 2. बुबोधिष्यास्तं *bubodhishyāstam* 3. बुबोधिष्यास्तुः *bubodhishyāstuḥ*

PARTICIPLE OR VERBAL ADJECTIVES.

There are three terminations forming verbal adjectives, which are equivalent to *ndus* of Latin participles, conveying the idea that the thing expressed by the verb is to be done, or ought to be done. This kind of adjective occurs so often in reading exercises that the student will soon become familiar with it. These terminations are तव्यः *tavyah*, कर्तव्यः *kartavyah*, or यः *yah*, and they are substituted for the ता *tā* of the 3rd per. sing. of the periphrastic future. Ex. दाता *dātā*, shall give, दातव्यः *dātavyah*, something to be or ought to be given; कर्ता *kartā*, कर्तव्यः *kartavyah*, something that should, must, or will be done, or करणीयः *karaṇīyah*, or कार्यः *kāryah*. It will be seen in reading exercises that this participle adjective conveys a deeper sense of obligation or duty than the Latin *faciendus*.

PREPOSITIONS, ADVERBS, AND PARTICLES.

The prepositions joined to verbs in Sanskrit are nearly the same in number and quality as those in Greek, Latin, or English. They are

अति *ati*, beyond; अधि *adhi* or धि *dhi*, over; अनु *anu*, after; अप *apa*, off; अपि *api* or पि *pi*, upon; अभि *abhi*, towards; अव *ava* or व *va*, down; आ *ā*, near to; उद् *ud*, up; उप *upa*, next, below; नि *ni*, into, downwards; निः *niḥ*, without; परा *parā*, back, away; परि *pari*, around; प्र *pra*, before; प्रति *prati*, back; वि *vi*, apart; सं *sa*m, together.

There are several adverbs and nouns used adverbially, joined, as in English, to verbs: सु *su*, well, *bene*, एवं *eva*, *bon*; दुः *duḥ*, ill, bad, *mal*, दुः. Then there are many words formed on the principle of our 'wheat-harvesting,' 'apple-gathering,' 'hop-picking,' as अलं *alam*, ornament, and कृत *kritya*, made, joined thus: अलंकृत *alamkritya*, ornament-made, or having ornamented; अस्तं *astam*, seat or rest, and गत *gatyā*, gone = अस्तंगत *astamgatya*, seat or rest-gone, or having gone to rest, having sat; आविः *āvīḥ*, manifest, and भूय *bhūya*, been = आविर्भूय *āvīrbhūya*, having been manifest, having appeared. Some of the words thus joined to participles are changed in their ending vowels or other letters: अन् *an* and अस् *as* are changed to ई *ī*; as राजन् *rājan*, king, and कृत *kritya*, made, are written राजीकृत *rājīkritya*, having made king, or king-made.

The prepositions that govern the accusative are अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. The ablative is governed by अप *apa*, off, away from, and आ *ā*, near to; also by प्रति *prati* and परि *pari*. The locative is governed by उप *upa* and अधि *adhi*. The governing of different cases by the same preposition can only be learned in reading lessons.

Adverbs of Place are अन्तर *antar*, within; अन्तरा *antarā*, between; अन्तरेण *antareṇa*, between, *inter*; आरात् *ārāt*, far off; वहिः *vahīḥ*, outside; समया *amayā*, near; निकषा *nikashā*, near; उपरि *upari*, above, over; उच्चैः *uchchaiḥ*, high, loud; नीचैः *nīchaiḥ*, not loud, not high, low; अधः *adhah*, below; अवः *avah*, below, down; तिरः *tirah*, across, *trans*; इह *iha*, here; पुरा *purā*, before, prior; समक्षं *samaksham*, साक्षात् *sākshāt*, in presence of; अभितः *abhitah*, on all sides; उभयतः *ubhayataḥ*, on both sides; समन्तात् *samantāt*, from all sides; दूरं *duram*, far; अतिकं *antikam*, near; पृथक् *prithak*, पृथक् *prithak*, apart.

Adverbs of Time: प्रातर् *prātar*, early; सायं *sāyam*, at eve; दिवा *divā*, by day; अह्नाय *ahnāya*, by day; दोषा *doshā*, by night; नक्तं *naktam*, by night; उषा *ushā*, by dawn; युगपद् *yugapad*, at the same time; अद्य *adya*, to-day; ह्यः *hyah*, yesterday; पूर्वेषु *pūrvēṣu*, yesterday; स्वः *svah*, to-morrow; चिरं *chiram*, long; सदा *sandā*, सनात् *sanat*, always; अरं *aram*, quickly; शनैः *śanaiḥ*, slowly; सद्यः *sadyah*, at once; समप्रति *samprati*, now; पुनर् *punar*, भूयः *bhūyah*, वारं *vāram*, again; सकृत् *sakrit*, once; पुरा *purā*, formerly; पूर्वं *pūrvam*, before, previous; ऊर्ध्वं *ūrdhvam*, after; सपदि *sapadi*, immediately; पश्चात् *paśchāt*, after; अपुना

adhunā, now ; *इदानीं idānīm*, now ; *सदा sadā*, *संततं santatam*, always ; *अलं alam*, enough.

Adverbs of Quality or Circumstance : *मृषा mṛishā*, falsely ; *मनाक् manāk*, *ईषत् īshat*, a little ; *सामि sāmi*, half, *demi* ; *वृषा vrīthā*, *मुषा mudhā*, in vain ; *अकस्मात् akasmāt*, unexpectedly ; *मिथः mithah*, together ; *अतीव atīva*, exceedingly ; *कामं kāmam*, gladly ; *अवश्यं avasyam*, certainly ; *किल kila*, indeed ; *विना vinā*, without ; *नाना nānā*, variously ; *सुष्ठु sushṭhu*, well ; *दुष्ठु dushṭhu*, badly ; *प्रभृति prabhṛiti*, *et cetera*, &c. ; *कुचित् kuvit*, really ? *कथं katham*, how ? *इति iti*, *इत्थं ittham*, thus ; *इव iva*, as.

CONJUNCTIONS.

अथ atha, *अथो atho*, now then ; *इति iti*, thus ; *यदि yadi*, if, when ; *यद्यपि yadyapi*, although ; *तथापि tathāpi*, yet ; *चेत् chet*, if ; *न na*, *नो no*, not ; *च cha*, and = *que* ; *ना mā*, *मा स्म mā sma*, not ; *वा vā*, or ; *अथवा athavā*, or, either ; *एव eva*, even (onely) ; *स एव sa eva*, it one, the same ; *एवं evam*, thus ; *नूनं nūnam*, doubtlessly ; *यथा तथा yāvat tāvat*, what much—that much, *quantum-tantum*, as much as ; *यथा तथा yathā tathā*, what like—that like, as-so ; *येन तेन yena tena*, *यद् तद् yad tad*, which-by, this-by, what-for, that-for, because-therefore ; *तथाहि tathāhi*, thus, for ; *तु tu*, *परं param*, *किंतु kintu*, but ; *चित् chit*, *चन chana*, subjoined to the interrogative pronoun *किं kim*, any, some ; *कश्चित् kaśchit*, some one ; *कथंचन kathañchana*, anyhow ; *हि hi*, for, because ; *उत uta*, *उताहो utāho*, or ; *नाम nāma*, namely ; *प्रत्युत pratyuta*, on the contrary ; *नु nu*, perhaps ; *ननु nanu*, is it not ? *स्वित् svit*, *किंस्वित् kimsvit*, perhaps ; *अपि api*, also, even ; *अपि च api cha*, again.

INTERJECTIONS.

हे he, *भो bho*, oh ! *अये aye*, *हये haye*, ah ! *धिक् dhik*, *रे re*, *अरे are*, fie !

PART III.

CHAPTER VII.

READING EXERCISES.

WE have perhaps in the foregoing chapters as many of the rudiments of the Sanskrit grammar as the young student will need to introduce him or her into simple reading exercises in the language. For it is in reading alone that the grammar of a language can be fully mastered. The rules which have not been cited in this grammatical compilation we will notice and apply as we examine the construction of sentences. And here again I must remind those who accompany me in these 'Social Walks and Talks,' that I assume them all to be very recent if not very young beginners in the field of comparative philology; and, although I take it for granted that they know a little of Latin, Greek, and German, I shall use the simplest terms of exposition, and talk to them as if they were in very deed children in years as well as knowledge, and as if I were but a very little older in either than themselves. I have always felt that the authors of rudimental works for learners affected too much learning, as if they were writing for teachers instead of pupils, and felt it derogatory to their dignity to have the latter, in their children's clothes and with their children's voices, come 'between the wind and their nobility' of erudition. Thus the oral teacher becomes the indispensable interpreter of the author to the pupil, as if the very English of the book were a foreign language on account of its technical phraseology. This proof or show of learning may enhance the author's reputation as a scholar with the learned, but the young student must feel how much he loses by this ambition.

In pursuance of the programme thus marked out, I do not propose to walk with the student through the Vedas, or the classic fields of Sanskrit literature, but to introduce him first to the simplest forms of reading, which will show him how short sentences are composed in the first place, then to those more extended and complicated, embracing nouns, verbs, adjectives, conjunctions, and other parts of speech. For this purpose, we will take a literature which I love to believe all I am speaking to are familiar with—that of the New Testament. I do this for several reasons. One is, that

no other book is translated from the original into another language with such care and fidelity as this. Then no other book in the world presents such varieties of style and construction of sentences. The difference between the narrative of St. John's Gospel and the argumentative of Paul's Epistles, in merely their literary aspect and quality, cannot, perhaps, be paralleled in any other book filled with the productions of various authors. Indeed, there are passages in some of Paul's Epistles which will supply a severer exercise in the construction of sentences than the learner could perhaps find in the Vedas; and when one has well mastered them in Sanskrit, he may easily grapple with any other abstrusities he may find in the language. We will, therefore, begin with St. John and end with St. Paul; taking at first the very simplest exercise, or the verb *to be*, a noun, and an adjective, or some qualifying word.

SECTION I.

योहनलिखितसुसंवादः ।

Yohana-likhita-susanvādaḥ.

By John-written-Gospel.

१ प्रथमोऽध्यायः ।

Ekāḥ. Prathamo'dhyāyaḥ.

I. First Chapter.

Ādau vāda dāt sa cha vāda īśvareṇa sārddhamāstī sa vādaḥ

आदौ वाद आसीत् स च वाद ईश्वरेण सार्धमासीत् स वादः

In the beginning the Word was, the and Word God-with together-was, the Word

svayam-īśvara eva । Sa ādāu īśvareṇa saḥdāt । Tena sarvaṁ vastu

स्वयमीश्वर एव । स आदाव् ईश्वरेण सहासीत् । तेन सर्वं वस्तु

self-God even. He in the beginning God-with with-was. By him every thing

saṁjīe sarveshu sṛṣṭavastuḥ kimapi vastu tenāsṛṣṭam nāsti ।

संजुजे सर्वेषु सृष्टवस्तुषु किमपि वस्तु तेनासृष्टं नास्ति ।

was made, in all made-things whatever thing by-him-unmade not-is.

Sa jīvanasyākarah, tachcha jīvanam manushyāṇāṁ jyotiḥ ।

स जीवनस्याकरः तच्च जीवनं मनुष्याणां ज्योतिः ।

He life-maker, the-and life of men the light.

tajjyotirandhakāre prachakāṣe, kintvandhakāraṣṭanna jagrāha ॥

तज्ज्योतिरन्धकारे प्रचकाशे किन्त्वन्धकारस्तच्च जयाह ॥

The light in darkness-making forth-shone, but-the darkness-it-not received.

The five verses above will serve us well for the first exercise in reading; as they involve several rules, principles, and characteristics peculiar to the grammatical structure of the language. We will dwell upon each of them thoroughly and minutely, so that the learner may master them at the outset. In doing this, as heretofore, I shall talk as if to mere children in the study, using the simplest but clearest forms and terms of exposition. The first word is आदौ *ādaū*, in the locative singular of आदि *ādi*, beginning, declined like कवि *kavi*, poet. Even this short word shows the genius of the language, for it seems to be composed of two elements. First, the preposition आ *ā*, differing from Latin *ad* in its representing the *inceptive* as well as the *nearest* or terminating limit; that is, it indicates the point of departure, in time or motion. Then दि *di*, probably = दिन *dina*, day, thus making आदि *ādi* mean, literally, the point at which day or time began. वाद् *vāda*, i. e. वद् *vada*, word, an utterance, Gr. λόγος, Lat. *verbum*, Fr. *parole*, from वद् *vad*, to speak, to address, nominative to आसीत् *āstī*, Lat. *erat*, 3 s. imperfect of अस् *as*, Lat. *esse*, Fr. *être*. Here आ *ā*, as written, seems to represent three short *a*'s, whereas it combines only two, or the अ *a* prefixed to अस् *as*, to show that the verb is in the imperfect tense, and which, as it begins the word, must be written out in full; but the अ *a* of अस्ति *asti* or आसीत् *astī*, though short, must be represented by the long or double *a* mark *ī*, because we cannot write the two thus, अअसीत्, but only आसीत्, which would seem to equal अ + अ + अ = आ. Next we have the demonstrative pronoun स *sa*, used, as in Gothic and other cognate languages, as the article *the*. In the masc. nom. it is written with the Visarga, सः *saḥ*, but when followed by a word beginning with a sonant or vowel, except before short अ *a*, the Visarga is omitted, and it becomes स *sa*. The pronoun एषः *ēṣaḥ*, this, follows the same rule, and becomes एष *ēṣa* in like cases. A phonetic law or necessity prescribes this rule, as may be seen in the case of the two short words स *sa* and च *cha*. If the first were written with a Visarga, सः *saḥ*, the voice or sound of the word, as it were, would bound back, as if projected against a wall, and the next word, च, would start as an entirely separate sound, throwing its whole voice forward in *cha*. But expelling the Visarga from स, the pronoun divides its sound with च; that is, च becomes a consonant *both* ways, or it receives sound from the preceding word and projects a sound into the following syllable which it forms. Thus, phonetically, स च become in voice or sound *sach-cha*, the-and; च *cha* being the conjunction 'and,' generally attached to a word in the same way and meaning as the Latin *que* in *arma virumque*. ईश्वरेण *īśvareṇa*, a verbal noun, virtually the present participle of ईष् *īś*, to possess, to be master, or *īś + van*, with र *r* for न *n*, thus ईश्वर *īśvara*, owner, lord, ruler, king, husband. It is in the

instrumental case, governed by the adverb **सार्धम्** *sārdham*, compounded with **आसीत्** *āstī*, Lat. *erat*. This adverb is rendered 'with,' 'together.' But it has in this connection a deeper meaning, as an illustration of the power of composite words in Sanskrit. It seems to be composed of the pronoun or definite article **स** *sa*, the, and **अर्ध** *ardha*, half, thus meaning that the Word was with God as half or part of his being. **स वादः** *sa vādah*, the same in the nominative, with Visarga, because it is followed by **स्व** in **स्वयम्** *svayam*, self, Lat. *ipse*, Fr. *soi-même*, Ger. *selbst*; **ईश्वर एव** *īśvara eva*, i.e. the Word (was) God himself; **इव** *iva*, even, so, verily. We must here notice the phonetic rule by which **इव** *iva* becomes **एव** *eva*. The **इ** *i* of **इव** *iva* follows the **अ** *a* which inheres to **र** *ra* of **ईश्वर** *īśvara*, and the **अ** + **इ** = **ए** *e*, and follow the same rule as that which governs the two letters if coming together in a single, simple word, or as if the two words were written in one, as **ईश्वरेव** *īśvareva*. The perpendicular mark | denotes the end of a sentence and the beginning of another. **स** *sa* here assumes its force as a pronoun, equal to Latin *is*, French *il*, &c., or he, it. **आदात्** *ādāt*, here is **आदि** *ādi* with a termination which the learner will not find in any case of the noun. He will infer that it ought to be in the locative case, as he found it in **आदौ** *ādau*. How then or why does **ौ** *au* become **व** *av*? Let us see: **अ** + **अ** + **उ** = **ओ** = **ौ** *au*. Thus the last element of the diphthong **ौ** *au* is **उ** *u*. Now this **उ** *u* is followed directly by a vowel, or by the **ई** *i* of **ईश्वरेण** *īśvareṇa*, and consequently it must become the consonant **व** *v*, just as **उ** in **David** became **व** in **power** and **voice**. Thus the two words flow into each other by Sandhi as if written together, **आदावीश्वरेण** *ādvīśvareṇa*. Taking away Visarga from **स** *sa*, the three words blend in **आदावीश्वरेण** *ādvīśvareṇa*, he-in-the-beginning-with-God. **सह** *saha*, with, Lat. *con*, Gr. *σύν*, Ger. *mit*, compounded with **आसीत्** *āstī*, with-was, Lat. *erat*, *constitit*, the preposition governing **ईश्वरेण** *īśvareṇa* in the instrumental case. **तेन** *tena*, instrumental of **तद्** *tad*, Lat. *is*, *ea*, *id*. **सर्वे** *sarvam*, adjective, all, every, neut. sing., same as accusative, agreeing with **वस्तु** *vastu*, object, thing, Lat. *res*, neut. sing., nominative to **ससृजे** *sasrije*, was created. Here we have the verb **सृज्** *srij*, to issue forth, to create, in the reduplicated perfect and the passive voice. The learner, on referring to the grammar, will notice that this tense is formed by doubling generally the first syllable of the root. In doing this, if that syllable begins with a hard or aspirated consonant, its corresponding unaspirated letter is used for the duplication, as **क्** *b* for **भ** *bh*, **च्** *ch* for **क** *k*, **ज्** *j* for **ग** *g*, **ज्** *j* for **ह** *h*. Ex. Root **कुट्** *kuṭ*, to sever, Redup. **चुकुट्** *chukut*; **गम्** *gam*, to go, = **जगम्** *jagam*; **हस्** *has*, to laugh, = **जहस्** *jahas*. In the case of **सृज्** *srij*, the whole syllable could not be fully repeated without violating a phonetic law or propriety, so only **स** *sa* is used as the duplication in **ससृजे** *sasrije*. **सर्वेषु** *sarveshu*, loc. pl. of **सर्वे** *sarva*,

all. *सृष्टं sṛishṭa*, perf. partcp. of *सृज् srij*, and compounded with *वस्तु vastushu*, loc. pl. of *वस्तु vastu*, thing, object, Lat. *res*; i. e. in all created-things; *किमपि kimapi*, whatever, Lat. *quodcumque*, rel. adj. pronoun belonging to *वस्तु vastu*, neut. n., nom. to *अस्ति asti*, Lat. *est*, with negative *न na*, not, Lat. *ne, non*; *तेन tena*, instr. of *तद् tad*, by him, combined with *असृष्टं a-sṛishṭam*, the *अ a* being the same as the Greek privative *α*, Latin *in*, English *un*; *सृष्टं sṛishṭam*, perf. partcp. neut. s. of *सृज् srij*, agreeing with *वस्तु vastu*, i. e. in all created-things anything whatever by-him-uncreated *नास्ति nāsti*, not-is. Here the *अ a* inhering to *न na* and the *अ a* of *अस्ति asti* unite in the long or double *a* mark *ī d*. *स sa*, without the Visarga before *ज् j*, that it may give its sound to this initial letter, as *सज् saj*. *जीवनस्य + आकरः jīvanasya + ākaraḥ*; this word presents a characteristic which is common to Latin, English, and all cognate languages. The root-word is *जीवन jīvana*, a verbal noun from the present participle of *जीव् jīv*, to live, Lat. *vivere*, Ger. *leben*. It ends with the vowel *अ a*, and belongs to the most numerous class of nouns, declined like *कान्त kānta*, whose genitive singular in the masculine and neuter ends in *स्य sya*. It is governed in the genitive by the terminating word with which it is combined, *आकर ākara*, a verbal noun, from *कृ kri*, to make, with prefix *आ d*, Lat. *ad = ad-facere*, lit. to make together, to form a heap or mass; hence *आकर ākara*, a mine, referring to metals, a fountain, referring to water or light; thus, *स जीवनस्याकरः sa jīvanasyā-karaḥ*, he a fountain of life, *आसीत् āstī*, Lat. *erat*, understood. The Visarga stands after *आकर ākara* because the word is *in pausā*, or partially completes the sentence. *तच्च tach-cha*, the-and, Lat. *id-que*; here the last letter of *तद् tad* assimilates itself to the initial letter of the following word *च cha*, just as *d* of the Latin *ad* assimilates itself to any letter beginning a word to which it is prefixed in combination, as to *s* in *as-sensio*, *t* in *at-tentio*, *l* in *al-legatio*, *r* in *ar-rogantia*, &c. *जीवनं jīvanam*; we see at once that this noun is in the neuter gender because it has the nasal *m* dot over its last letter, *नं*, though it is in the nominative case, which, like Latin, is the same as the accusative. The text varies considerably in meaning from the English, which puts it, 'In him was life.' Here we have it, 'He was life's-fountain.' And the life *मनुष्याणां manushyāṇām*, gen. pl. of *मनुष्य manushya*, man, gov. by *ज्योतिः jyotiḥ*, light. In the first of the two words we must notice the rule by which the termination is *नां nām* and not *नां nām*. *न्* is called the dental *n*, and if it is followed by a vowel, or by *न् n*, *म् m*, *य् y*, or *व् v* in a word, it is changed to *ण*, the lingual *n*, when it is preceded by the linguals *च ri*, *छ ri*, *र r*, or *श sh*, even if one of these letters does not immediately precede the *ण n*, or if one or two other letters intervene. In the case of *मनुष्याणां manushyāṇām*, the *न् n* is immediately followed by a long

vowel, or double *a*, and is preceded by *sh*, though two letters, *ya yá*, intervene. Whenever the learner sees *ṇ* where *n* generally appears in a word, he will find that *r* or *sh* precedes it though other letters intervene, and that it is followed by a vowel, or by *n*, *m*, *y*, or *v*. *ज्योतिः jyotiḥ*; this is the nom. of *ज्योतिस् jyotis*, light; the Visarga, which ousts or *eviates* the final *s*, remains, for the word virtually ends the sentence so far as *Sandhi* or confluence of sound is concerned. The noun is nominative of the verb *आसीत् āsīt*, Lat. *erat*, understood. *तज्ज्योतिरन्धकारे tajjyotirandhakāre*. Here is a long word which we must analyse to find the principles of its formation. One of these is the most difficult for the learner to remember; and if he forgets it, he experiences an embarrassment which perhaps every student of Sanskrit has met at the outset of his reading exercises. It is easy to see that the first two letters stand for the article or pronoun *तद् tad*, with *d* turned into *j*, because it is followed by *j* of *ज्योतिः jyotiḥ*, or the light. But what is the next word of the compound? The learner, if he forgets the rule involved, will probably hunt for all the words in the dictionary beginning with *r*, or especially for *रन्धकारे randhakāre*, and he will not find it, and will complain of the book for its omissions. It will probably cost him some time and trouble to find that *r* belongs to neither of the combined words, but is only a little crooked plank to bridge the hiatus between them. The rule that prescribes it is this: If the final Visarga is followed by a sonant letter, consonant or vowel, the general rule is that it be changed to *r*. Now *ṇ* is a sonant consonant both ways, or it receives as well as projects sound. But *ṇ* does not immediately follow the Visarga of *ज्योतिः jyotiḥ*; the short vowel *a* intervenes and follows *i*, and *r* bridges the hiatus. Thus the learner should see at once that the second word of the compound must begin with *a*, and that it is *अन्धकारे andhakāre* = *अन्ध andha*, adj. blind, and *कार kâra*, making. This termination is equal to English *ry*, and probably originates it, as in *ministry*, *manufactory*, signifying generally not only the office or occupation, but the place of it. The noun here is in the locative case, which is formed by an *i* added to *कार kâra*, but as this *i* is added to *a*, the two become *e*, as in *कारे kâre*, making the literal meaning of the words, 'in the darknesstry,' or place in which darkness is generated. *प्रचकाशे prachakâṣe*; the learner will see at once that this is a verb in the reduplicated perfect, because the guttural *k* is represented in the duplication by its corresponding palatal *ch*, or because the latter precedes the former in the word *चकाशे chakâṣe*. Then he will see from the *e* over the *ṣ* that the verb is in the *Âtmanepada*, 3 per. sing., agreeing with its nominative *तज्ज्योतिः tajjyotiḥ*; that its root is *काश kâś*, to shine; that it is

prefixed by the prep. प्र *pra* = Latin *pre*, which gives it the meaning to shine forth. किन्त्वन्धकारस्तन् *kintvandhakārastanna*; here are four words joined in one long bar, which we must separate. First, किन् *kintv*, the conj. but, or किन्तु *kintu*, the *u*, being followed by अ *a*, becomes of course व् *v*, to take that vowel which begins अन्धकारः *andhakārah*, darkness, in the nominative case; the Visarga, being followed by त् *t*, is replaced by the स् *s*, it represents and attaches itself to the following pronoun तन् *tan* in स्तन् *stan*, accusative of तद् *tad*, personating light; the म् *m* of the accusative is changed to न् *n* to conform to न *na*, not, Lat. *non*, in तन्न *tanna*, it-not. जग्राह *jagrāha*; here it will be seen at once is a reduplicated perfect of a verb beginning with ग् *g*, using the softer ज् *j* for its corresponding duplicate. Then from its termination we see that it is in the Parasmaipada, or active voice, 3 per. sing., agreeing with अन्धकारः *andhakārah*; root ग्रह् *grah*, to take, seize, = Latin *cipio* in all words like reception, perception, &c. The root is strengthened by Guṇa or Vriddhi, or by adding अ *a* or अ *a* + अ *a* to its vowel as a base for the terminations, which are the same for the 1st and 3rd persons singular; as जग्राह *jagrāha*, I received; जग्राथ *jagratha*, thou receivedst; जग्राह *jagrāha*, he received.

Thus in this short exercise in the simplest narrative, we have met and noticed in much detail several of the most difficult principles and rules, both phonetic and grammatical, of the language.

SECTION II.

Yohan nāmaka eko manuja īśvareṇa preshayāñchakre । तद्वारं
योहन् नामक एको मनुज ईश्वरेण प्रेषयाञ्चके । तद्वारं
yathā sarve viśvasanti tadartham sa tajjyotishi pramāṇam dātum sākshi-
यथा सर्वे विश्वसन्ति तदर्थं स तज्ज्योतिषि प्रमाणं दातुं साक्षि-
svardpo bhūtvāgamat । Sa svayaṁ tajjyotir na kintu tajjyotishi
स्वरूपो भूत्वागमत् । स स्वयं तज्ज्योतिर् न किन्तु तज्ज्योतिषि
pramāṇam dātumāgamat । Jagatyāgatya yaḥ sarvamanujebhyo dīptim daddti
प्रमाणं दातुमागमत् । जगत्यागत्य यः सर्वमनुजेभ्यो दीप्तिं ददाति
tadeva satyajyotiḥ । Sa yajjagadasrijat tanmadhya eva sa āstī kintu
तदेव सत्यज्योतिः । स यज्जगदसृजत् तन्मध्य एव स आसीत् किन्तु
jagato lokdām nājanan । nijādhikāram sa āgachchhat kintu
जगती लोकास्तं नाजानन् । निजाधिकारं स आगच्छत् किन्तु

prajāstaṁ naḡgriḥṇan । Tathāpi ye ye tamagriḥṇan, arthāt tasya nāmni
 प्रजास्तं नागृह्णन् । तथापि ये ये तमगृह्णन् अर्थात् तस्य नाम्नि
vyasvasan tebhya īśvarasya puttrā bhavitum adhikāram adadāt । teshāṁ
 व्यस्वसन् तेभ्य ईश्वरस्य पुत्रा भवितुम् अधिकारम् अददात् । तेषां
janiḥ sonitāṇna śātrikābhilāṣāṇna mānavānāṁ ichchhāto na
 जनिः शोणितान् शारीरिकाभिलाषान् मानवानाम् इच्छातो न
kinvīśvarādabhavat ॥
 किन्वीश्वराद्भवत् ॥

Many of the words in the foregoing we met in the first section, and the learner will easily recognise these, and will not need a repeated exposition of their cases, derivation, and connection. He has also seen that when तद् *tad*, that, एतद् *etad*, this, and यद् *yad*, who, which, are prefixed or pre-joined to other words, the द् *d* changes itself into as many different consonants as the *d* in the Latin *ad*, so that he may generally know at once that the letter it becomes is the first of the second word. In our first short section also we had three verbs in the Reduplicated Perfect, one in the Passive, one in the Parasinaipada, and one in the Âtmanepada; so that one formation of this peculiar tense was pretty fully illustrated, and will need no further explanation. We will now only dwell at length upon the new words, rules, and principles we may meet in our second section.

योहन् *yohan*, John. The *y* in most Oriental languages, including the Semitic, uses the *y* or *yodh* for ज् *j*. नामक *nāmaka* for नामन् *nāman* = *nomen*, name. The क *ka* gives to नाम *nāma* a kind of genitive or possessive quality, and is probably equivalent or similar to the Hindustani *ka* after a noun, putting it in the genitive case. Here it resembles the old-fashioned 'John his book,' or 'John's book,' = योहन् नामक *yohan nāmaka*, John his name, or John by name. एकः *ekah*, one, *unus*, *un*, the Visarga : *h* being followed by the sonant म् *m*, is changed into ओ *o*, in order to flow into that consonant as if written एकोम् *ekom*. The student must remember that a real sonant is a letter that receives as well as projects sound, or, as we have expressed it, a consonant *both* ways, behind and before. मनुज *manuja*, man, *mensch*, nom. to प्रेशयाचक्रे *preshayāñchakre*. We have a word here that needs a detailed exposition to show its structure. We notice first that प्र *pra* is not a part of the root, but only the Latin *pre* prejoined to it; next, that the compound ends with चक्रे *chakre*, which must be the reduplicated perfect of the verb कृ *kri*, *facere*; that it is in the Âtman., which is virtually the passive, for it is चक्रे *chakre*, not चकर *chakara*, and is used as an auxiliary to put the

main or root-verb in the reduplicated perfect, because its first syllable cannot be doubled consistently with phonetic law and order. Then we must find the root of this verb in इष्यान् *ishyān*, the [~] over ण being the इ *i* of इष *isha* added to the अ *a* of ण *pra*; इष *ish*, to go, with causative इ *i* added, which becomes य *y*, because it is followed by a vowel, thus making the causative base इष्य *ishya* ready to receive the terminations for tense, number, and person. But these terminations are all transferred to the auxiliary चक्रे *chakre*, so that the root-verb can only be represented in the action or condition indicated and made for it by चक्रे *chakre*. This action or condition is denoted by adding to the base of the root-verb आम् *ām*, the accusative termination of a feminine noun in आ *d*. Thus we have प्रेषय + आम् = प्रेषयाम् *preshayām*, meaning the fact or condition of being caused to go, or being sent. But phonetic law does not allow us to write ष्च *mcha*, therefore the म *m* is changed before च *ch* to न् *n*. Thus we have the complete form प्रेषयाचक्रे *preshayāñchakre*, was caused to go, or was sent. A form analogous to this may be found in Latin, as *salvum fac*, *salvum factus*, save thou, being saved. *Salvum* here stands in the same case and significance as to its meaning as प्रेषयाम् *preshayām* before चक्रे *chakre*. This form is called the periphrastic perfect, because the root of the verb cannot be duplicated, but must use the reduplicated auxiliary चकार *chakara* or चक्रे *chakre*. Was sent, ईश्वरेण *īśvareṇa*, by God, instrumental of ईश्वर *īśvaraḥ*. तद्वारा = तद् + द्वारा *tad + dvārā*, lit. that-door-by, instrumental of द्वार *dvāra*, door, opening, opportunity; when used as a preposition, the same as German *durch*, Dutch *door*; यथा = यद् + चा *yad + thā* = *quo modo*, what manner, what-like, so; सर्वे *sarve*, all, plural of सर्व *sarva*, nominative to विश्वसन्ति *viśvasanti*, 3 pl. pres. v. श्वास *śvas*, to pant, to breathe, with वि *vi*, lit. to breathe freely, to trust, to confide in; तदर्थे = तद् + अर्थे *tad + artha*, aim, object, when ending a word in the accusative, used as an adverb or preposition, for, on account of, as तदर्थे *tadartham*, that-for = *propter hoc*; स *sa*, personating John, he; तज्ज्योतिषि = तद् + ज्योतिषि *tad + jyotiṣi*, loc. s. of ज्योतिस् *jyotis*, light; प्रमाणं *pramāṇam*, accus. s. of प्रमाण *pramāṇa*, from प्र + मा *pra + mā*, to measure out, मान *māna*, verbal noun, measuring, the न् *n* changed to न् *n* after र् *r* of प्र *pra*, metaphorically, authority meted out, proof, governed by दातुं *dātum*, = Lat *dare*, Gr. *δίδωμι*, to give. साक्षिसवरूपो *sākṣisvarūpo*, साक्षि = स + अक्ष *sa + akṣa*, = Gr. *ὀκκος*, Lat. *oculus*, Ger. *auge*; साक्षि *sākṣi*, lit. an eyer, an eye-witness; स्व *sva*, himself, itself; रूप *rūpa*, form, shape, condition, state, thus साक्षिसवरूपो *sākṣisvarūpo*, he in the very character of an eye-witness; भूत्वा *bhūtvā*, being, participle of भू *bhū*, to be, joined to आगन् *āgamān*, 3 s. imperf. v. गम् *gam*, Lat. *ire*, with आ *d*, Lat. *ad*, to, up to, changing *ire* to *advenire*; स स्वयं *sa svayam*, he himself, तज्ज्योतिर् *tajjyotir*, that light, न *na*,

not, किन्तु *kintu*, तज्ज्योतिषि *tajjyotishi*, in that light, प्रमासं *pramāṣam*, witness, evidence, दातुम् *dātum*, to give, आगतम् *āgamat*, he came. जगत्सागतम् *jagatyāgatya* = जगति *jagati*, loc. s. of जगत् *jagat*, race, world, the *i* changed to *y* before आगतम् *āgatya*, Lat. *adveniens*, coming, partcp. of आगम् *āgam*, Lat. *advenire*, यः *yah*, who, सर्वमनुजेभ्यो *sarvamanujebhyo*, dative plural of मनुज *manuja*, to all men, दीप्तिं *dīptim*, light, illumination, ददाति *dadāti*, gives, 3 s. pres. frequentative of दा *dā*, to give, formed by duplicating the root; तदेव = तद् + इव *tad + iva*, correlative of यः *yah*, as, who gives light that even, सत्यज्योतिः *satyajyotiḥ* = सत्य *satya*, true, veritable, and ज्योतिः *jyotiḥ*, light. स यज्जगदसृजत् = यद् + जगत् + असृजत् *yad + jagat + asṛijat*, what-world-he-created, तन्मध्य *tanmadhya*, that-midst, स आसीत् *astī*, he was, किन्तु *kintu*, but, जगत् *jagataḥ*, gen. s. of जगत् *jagat*, world, with Visarga changed to ओ *o* before ल् *l* of लोकास्तं *lokāstam* = लोकाः *lokāḥ*, nom. pl. of लोक *loka*, people, mankind, with the स् *s* demitted by Visarga restored before तं *taṁ*, him, accus. governed by न + अजानन् *na + ajānan*, 3 pl. imperf. of व. ज्ञा *jñā*, to know, to recognise, = *gno* in Lat. *cognosco*, also to *γνω* in Gr. *γινώσκω*. निजाधिकारं *nijādhikāram* = निज *nija*, adj. own, + अधि *adhi*, super, above, + कार *kāra* = कृ *kṛi*, to make, + अ *a*, suffix called *Kṛit*, which turns the root of a verb into a verbal noun, signifying the action of the verb in its process or result. The most literal meaning of the compound word would be, *ad suam super-curam*, as the Latin *cura*, undoubtedly, derived its original meaning from the same source as कार *kāra*. Thus अधिकार *adhikāra* means more than inheritance; its nearest English meaning would be superintendency. स आगच्छत् *sa āgachchhat* = आ + गम् *ā + gam*, *advenire*, 3 s. imperf., with peculiar form of च्छ *chchha* instead of म् *m*, the prefix आ *ā* having the governing force of an independent preposition, putting अधिकारं *adhikāram* in the accusative; किन्तु *kintu*, but, प्रजास्तं = प्रजाः + तं *prajāḥ + taṁ*, pl. of प्रजा *prajā*, progeny, from प्र *pra* + व. जन् *jan*, to bring forth, to beget, = Gr. *γvo* in *γίγνομαι*, to Lat. *gno* in *gigno*. By dropping the Virāma from the root जन् *jan*, we add the *Kṛit* suffix अ *a*, and have the action of the verb in a noun जन *jana*, begetting or born; thus प्रजाः *prajāḥ*, progenies, forth-born, progeny, nom. to न + अगृह्णन् *na + agrihñan*, 3 pl. imperf. v. ग्रह् *grah*, to grasp, gripe. तथापि *tathāpi*, yet, however, ये ये *ye ye*, pl. of यद् *yad*, who, repeated = whoever, तमगृह्णन् *tam-agrihñan*, him received, same pronoun, verb, and tense, अर्थम् *arthāt*, ablative of अर्थ *artha*, aim, desire, affair, abl. to wit, namely; तस्य *tasya*, gen. s. of तद् *tad*, of him, his, *ejus*, नास्मि *nāsmi*, loc. s. of नामन् *nāman*, *nomen*, name, अश्वसन् = वि + अश्वसन् *vi + aśvasan*, 3 pl. imperf. v. वि + अश् *vi + śvas*, to trust, to confide, to believe in. The learner will notice that the *f i* of वि *vi* is changed to य् *y*, which means that it is followed by अ *a*, and that this is prefixed to the root of the verb to show that it is in the imperfect tense, which is also

proved by the termination न् *n* of the 3rd plural. तेभ्य *tebhya*, to them, dat. pl. of तद् *tad*; ईश्वरस्य *īśvarasya*, gen. s. of ईश्वर *īśvara*, gov. by पुत्रा *putrā*, nom. pl. of पुत्र *putra*, son; भवितुम् *bhavitum*, to be, inf. of भू *bhū*; अधिकारम् *adhikāram*, authority, charge, *super-curam*; अददात् *adadāt*, 3 s. impf. freq. v. दा *dā*, to give. तेषां *teshām*, of them, gen. pl. of तद् *tad*, gov. by जनिः *janiḥ*, nom. s. of जन्य *janya*, birth, begetting; शोणितान् *śoṇitāna*, gen. pl. of शोणित *śoṇita*, blood, gov. in gen. not by any subsequent noun, but by the verb ending the sentence, or अभवत् *abhavat*, Lat. *erat*, which gives an ablative sense to the genitive, as a source for emanation, not merely the idea of possession. The student has already learned to recognise ि *ām* as the termination for the genitive plural; but when a conjunction or adverb is suffixed to this termination, the nasal dot for न् *m* must be replaced by the full letter itself, as in शोणितान् *śoṇitām*, to which the negative न *na*, not, is suffixed. But न् *n* cannot follow न् *m*, thus न्ना *mna*, but the न् *m* must become न् *n*, as in शोणितान् *śoṇitān-na*, lit. of bloods not. शारीरिकाभिलाषा *śātrikābhilāśhān-na*. The first word is the adjective शारीरिक *śātrika*, corporeal, fleshly, and combined with अभिलाषाम् *abhilāśhām*, gen. pl. of अभिलाष *abhilāśha*, desire, lust, will; मानवानाम् *mānavānām*, gen. pl. of मानव *mānava*, humanity, mankind, man, gov. by इच्छातो *ichchhāto*, gen. of verbal noun from present partcp. of इष् *ish*, to wish, to desire, the Visarga changed to ओ *o* before न *na*, not; किन्त् *kintv*, but, ईश्वराद् *īśvarād*, abl. s. ईश्वर *īśvara*, from God, अभवत् *abhavat*, Lat. *erat*.

We have now been through our second section, and noticed in much detail the structure, derivation, and connection of various words which it contains. We have dwelt especially on the construction of the periphrastic reduplicated perfect, so that the student may recognise that form at once from the reduplicated perfect of कृ *kṛi*, चक्र *chakara*, or चक्रे *chakre*, suffixed to a word ending in जाम् *ām*, or always जाम् *āñ* before च् *ch*. Hereafter I will assume that he will remember and recognise the two forms of this tense without further suggestion or exposition; also that he has now become pretty familiar with the pronouns तद् *tad*, यद् *yad*, एतद् *etad*, and the manner in which they are prejoined to other words. He must also be able to recognise at first sight the present and imperfect of भू *bhū*, or भवति *bhavati* and अभवत् *abhavat*, which I will continue to give in *est* and *erat*, without transliteration. We will now proceed to another reading exercise.

SECTION III.

Sa vādo manushyārūpeṇāvattīrya satyatānugrahābhyām paripūrṇaḥ
स वादो मनुष्यरूपेणावतीर्य सत्यतानुग्रहाभ्यां परिपूर्णः

san sârdham asmâbhir nyavasat, tataḥ pituradvitīyaputrasya yoggyo
 सन् सार्धम् अस्माभिर् न्यवसत् ततः पितुरद्वितीयपुत्रस्य योग्यो
yo mahimā tam mahimānam tasyāpaśyāma । Tato yohanapi prachādrya
 यो महिमा तं महिमानं तस्यापश्याम । ततो योहानपि प्रचार्य
sākshyamidaṁ dattavān, yo mama paśchād āgamishyati sa matto
 साक्ष्यमिदं दत्तवान् यो मम पश्चाद् आगमिष्यति स मत्तो
gurutarah । yato matpūrvam sa vidyamāna āsti । yadartham aham
 गुर्तरः । यतो मत्पूर्वं स विद्यमान आसीत् । यदर्थम् अहं
sākshyamidam adām sa eśah । Aparāñcha tasya pūrnatāyā vayam sarve
 साक्ष्यमिदम् अदाम् स एषः । अपरञ्च तस्य पूर्णताया वयं सर्वे
kramaśah kramaśonugraham prāptāḥ । Māsādvārā vyavasthā dattā
 क्रमशः क्रमशोनुग्रहं प्राप्ताः । मूसाद्वारा व्यवस्था दत्ता
kintvanugrahaḥ satyatvañcha yīśukhrīṣṭadvārā samupātishṭhātām । Kōpi
 किन्वनुग्रहः सत्यत्वञ्च यीशुख्रीष्टद्वारा समुपातिष्ठतां । कोपि
manuja īśvaram kaddpi nāpaśyat kintu pituḥ kroḍastho'dvittyaḥ
 मनुज ईश्वरं कदापि नापश्यत् किन्तु पितुः क्रोडस्थोऽद्वितीयः
putrastam prākāśayat ॥
 पुत्रस्तं प्राकाशयत् ॥

स वादो *sa vādo*, the word. मनुष्यरूपेणावतीर्य; here is a long and complicated word which we must analyse. First मनुष्य *manushya*, nom. s. man; रूपेण *rūpeṇa*, instr. s. of रूप *rūpa*, form, nature, being, i. e. into-man-form; अवतीर्य *avatīrya*, partcp. of तृ *tṛi*, to pass over, to cross, tra-verse, with adverb अव *ava*, down, = Lat. *de*; thus making the whole compound word to mean, descending-into-man-form. सत्यतानुग्रहाभ्यां = सत्यता *satyatā*, truth, + अनुग्रहाभ्यां *anugrahābhyām*, instr. dual of अनुग्रह *anu-grah-a*, lit. taking to or accepting one, or favour, grace. In the combination of these two words we have a singular peculiarity of the language. The last does not mean 'with two graces,' though it is in the instr. dual. Both words are in the same case and singular number; but, instead of putting the first in the instrumental, it is left in the nominative, and the last word receives भ्यां *bhyām*, the instr. termination of the dual, in which सत्यता *satyatā* is represented, thus the compound is to be read 'with truth and with grace.' परिपूर्णः = परि *pari*, round, = Gr. *περί*, Lat. *per*, + पूर्ण *pūrṇa*, adj. filling, full to the brim, from

v. पू *prī*, to fill. सन् *san*, pres. partcp. v. अस् *as*, *esse*. सार्धम् *sārdham*, prep. gov. instr. अस्माभिर् *asmābhir*, with us. न्यवसत् *nyavasat* = नि *ni* = Ger. *nieder*, A. S. *nidhan*, Lat. *de*, and 3 s. imperf. v. वस् *vas*, to dwell, with नि *ni*, to settle down, to reside, to descend to a residence. ततः *tataḥ*, from this, hence पितुर्द्वितीयपुत्रस्य, i. e. पितुः *pituh*, of the father, अद्वितीय *advittya*, द्वितीय *dvittya*, second, with privative अ *a*, giving it the sense of unsecond, without a second, or only, पुत्रस्य *putrasya*, gen. s. of पुत्र *putra*, son. As the vowel अ *a* of अद्वितीय *advittya* follows immediately the Visarga of पितुः *pituh*, the hiatus which otherwise would occur is bridged by र *r*, according to phonetic rule already cited. The whole compound reads, the father's-unsecond-son's. योग्यो *yogyo*, adj. from v. युज् *yuj*, to join, to pair, to yoke; strengthening the root with Guṇa, or अ *a*, it becomes योग् *yog*; adding the Kṛit अ *a*, we have योग *yoga*, the condition of being joined, paired or fitted to each other; hence the adjective befitting, or योग्यो *yogyo*, belonging to, महिमा *mahimā*, greatness, glory, majesty, यो *yo*, i. e. transposing the words, what glory befitting the Father's only son. तं महिमानं *taṁ mahimānam*, that glory, तस्य *tasya*, of him, अपश्याम *apasyāma*, we saw, 1 pl. imperf. v. दृश् *drīś*, to see, and which forms its present, imperfect, imperative, and potential from base पश्य *paśya*. ततो *tato*, hence, from this reason, with Visarga of ततः *tataḥ*, changed to ओ *o* before य् *y* of योहन् *yohan*, अपि *api*, autem. प्रचार्य्य *prachāryya* = प्र *pra* + चर् *char*, to move, to act, behave, with causative इ *i* changed to य् *y*, making the causative participle of the verb, with literal meaning, holding forth, causing to go forward, or preferring, preaching. साक्ष्यमिदं = साक्ष्यम् *sākshyam*, accus. s. of साक्ष्य *sākshya*, eye-witnessing, evidence; इदं *idam*, this, dem. pron. accus. neut. belonging to साक्ष्यम् *sākshyam*. दत्तवान् *dattavān*, donans, giving, partcp. of दा *dā*, to give. यो *yo*, who, i. e. यः *yaḥ* with Visarga changed to ओ *o* before sonant मम *mama*, gen. of अहं *aham*, of me, my. पश्चाद् *paścād*, adv. from behind, in the rear of. आगमिष्यति *āgamishyati*, shall come, 3 s. fut. v. आ-गम् *ā-gam*, advenire. स मत्तो *sa matto*, abl. of अहं *aham*, from me, gov. by comparative adj. गुरुतरः *gurutarah*, comp. of गुरु *guru*, heavy, weighty, great, = Gr. *βαρύς*, Lat. *gravis*. यतो *yato*, wherefore, whence, from which fact. मत्पूर्वं *matpūrvam*, i. e. मत् *mat*, from me, पूर्वं *pūrvam*, accus. of पूर्वे *pūrva*, and used as adverb in that case, as prior, antecedent as to time. स विद्यमान *vidyamāna*, partcp. of विद् *vid*, a verb of most varied meaning, to know, to perceive, combined with different prepositions, varying its use and significance; विद्यमान *vidyamāna*, intelligently existent. आसीत् *āstī*, erat. यदर्थम् *yadartham*, quod-propter, wherefore, अहं *aham*, ego, I साक्ष्यम् *sākshyam*, witness इदं *idam*, this अहं *aham*, gave, 1 s. aorist v. दा *dā*. स एष *sa*, he, *esha*, this, i. e. who आगमिष्यति *āgamishyati*, shall come. अपरञ्च *aparañcha*, and-moreover, तस्य *tasya*, ejus,

his पूर्णताया *pūrṇatāyā*, instr. s. of पूर्णता *pūrṇatā*, filling, plenty, plenitude, वयं *vayam*, we, सर्वे *sarve*, all, क्रमाशः *kramāśah*, adv., क्रमाशस् *kramāśas*, step, degree, repeated in क्रमाशोनुग्रहं *kramāśonugraham*, in which the Visarga of क्रमाशः *kramāśah* is changed to ओ *o* before the अ *a* of the next word, प्राप्ताः *prāptāḥ*, perf. partcp. of प्राप् + आप् *pra-āp*, to attain, to get. मूसाद्वारा *mūsādvārā*, Lat. *per*, Ger. *durch*, through Moses व्यवस्था *vyavasthā*, law दत्ता *dattā*, given, partcp. of दा *dā*, किन्तु *kintu*, but, the *u* changed to *v* before अनुग्रहः *anugrahaḥ*, grace, सत्यत्वञ्च *satyatvañcha*, and truth, as an active principle, यीशुख्रीष्टद्वारा *yīśu-khrīṣṭadvārā*, Jesus-Christ-through, समुपतिष्ठतां *samupatishṭhātām* = सम् *sam*, con. + उप *upa*, sub, near, + स्था *sthā*, stare, lit. to stand together near at hand, 3 du. imperf., agreeing with the two nominatives, grace and truth. The learner will notice that a double ऽ *ā* follows उप *upa*, which includes the अ *a* adherent to प *pa*, and also the अ *a*, the sign of the imperfect, prejoined to the root of the verb स्था *sthā*, or to तिष्ठतां *tishṭhātām*. कोपि *kopi*, whoever, agreeing with मनुज *manuja*, man, ईश्वर *īśvaram*, God, accus. gov. by न + अपश्यत् *na + apasyat*, not-saw, 3 s. imperf. v. दृश् *driś*, to see, कदापि *kaddāpi*, any time. Here the negative न *na* is attached to the verb instead of the noun, or pronoun कोपि *kopi*, so that instead of 'No man whoever hath seen God at any time,' we have, 'Whoever man hath not seen God at any time;' किन्तु पितुः क्रोडस्योऽद्वितीयः *kintu pituḥ kroḍastho 'dvitīyaḥ* = क्रोड *kroḍa*, the breast, bosom, with स्थ *stha*, staying, abiding, adj. from स्था *sthā*, stare, bosom-abiding-unsecond पुत्रं *puttra*, son, स्तं *stam*, him, the स *s* replacing before त् *t* the Visarga of पुत्रः *puttraḥ*, प्र-अकाशयत् *pra-akāśayat*, 3 s. caus. imperf. v. काञ् *kāś*, lit. to shine, to appear in the light, caus. to make to appear, to reveal. This word is a fair illustration of voice, tense, and number. Whenever we meet a verb terminating with त् *t*, we know that it is in the imperfect tense by that sign alone. But we may be as sure that the verb has an अ *a* prefixed to it to indicate the same tense, though a preposition or adverb may precede the अ *a* in the combination; for in this case we have a double अ *a* in ऽ *ā* between such a word and the root of the verb, as in प्राकाशयत् *prākāśayat*. Then when a य *y* follows the last letter of the root, we know that the verb is in the causative mood or voice, as in the foregoing case, 'he caused to shine or to appear,' i.e. he revealed. Thus we have in this lesson several grammatical elements and principles for special notice, which we did not meet in our first two exercises. As we proceed to other sections, I will assume that the learner will not need a detailed exposition of these rules and principles on which I have dwelt so fully. He must by this time be pretty familiar with the pronouns, prepositions, and adverbs we have met so often, and I will give them occasionally without transliteration,

SECTION IV.

Tvam kah? iti vākyaṃ prashṭum yadā yihvadīyalokā yājakaṃ
 त्वं कः? इति वाक्यं प्रष्टुं यदा यिहदीयलोका याजकान्
levilokāmscha yirūśdlamo yohanaḥ samīpe preshayāmsuḥ । tadā
 लेविलोकांश्च यिरूशालमो योहनः समीपे प्रेषयामासुः । तदा
sa svīkṛitavān nāpahnutavān । nāham abhishikta ityangīkṛitavān ।
 स स्वीकृतवान् नापहृतवान् । नाहम् अभिषिक्त इत्यङ्गीकृतवान् ।
Tadā te'prichchhan tarhi ko bhavān? kim eliyah? Sovadāt na ।
 तदा तेऽपृच्छन् तर्हि को भवान्? किम् एलियः? सोवदत् न ।
tataste'prichchhan tarhi bhavān sa bhaviṣhyadvādī? Sovadat nāham saḥ ।
 ततस्तेऽपृच्छन् तर्हि भवान् स भविष्यद्वादी? सोवदत् नाहं सः ।
tadā te'prichchhan tarhi bhavān kah? Vayaṃ gatvā prerakān tvayi kiṃ
 तदा तेऽपृच्छन् तर्हि भवान् कः? वयं गत्वा प्रेरकान् त्वयि किं
vakshyāmaḥ? Svasmin kiṃ vadasi? Tadā sovadat । Paramēśasya
 वक्ष्यामः? स्वस्मिन् किं वदसि? तदा सोवदत् । परमेशस्य
panthānam pariṣkuruta sarvataḥ । Itīdam prāntare vākyaṃ vadataḥ
 पन्थानं परिष्कुरुत सर्वतः । इतीदं प्रान्तरे वाक्यं वदतः
kasyachidravaḥ । kathānimān yasmin yisayiyo bhaviṣhyadvādī
 कस्यचिद्रवः । कथामिमां यस्मिन् यिशयियो भविष्यद्वादी
likhitavān soham ॥
 लिखितवान् सोहम् ॥

त्वं कः (कसि)? Thou who (art thou?) इति *iti, ita*, thus, so, वाक्यं *vākyaṃ*, speech, an address, *parole*, accus. of वाक्य *vākya*, from v. वच् *vach*, to speak, gov. by प्रष्टुं *prashṭum*, to ask, to prefer a request. यदा *yadā*, what day, when, यिहदीय *yihvadīya*, Jewish, लोका *lokā*, pl. of लोक *loka*, people, nom. to प्रेषयामासुः *preshayāmsuḥ*. Here we have the same word, प्रेषयाम् *preshayām*, in the reduplicated perfect, but formed with the auxiliary अस् *as, esse*, instead of कृ *kṛi, facere*. The perfect of अस् *as*, in the 3 pl., or असुः *asuḥ, fuerunt*, is added to प्रेषयाम् *preshayām*, which makes it प्रेषयामासुः *preshayāmsuḥ*, instead of प्रेषयाचक्रे *preshayāñchakre*, i. e. caused to go, sent, gov. in accus. याजकान् *yājakaṃ*, sacrificers, priests, from v. यज् *yaj*, to sacrifice, to worship by

sacrifices, लेवि *levi*, Levi, लोकांश्च *lokām-ścha*, i.e. and Levi-people, in accus. pl. यिरुशलमो *yirūśālamō*, proper noun, with Visarga of ablative changed to ओ *o* before योहनः *yohanaḥ*, prop. n. gen. gov. by समीपे *samīpe*, loc. s. समीप *samīpa*, proximity, nearness, used as preposition. तदा *tadd*, then, स *sa*, he, स्वीकृतवान् *svīkṛitavān*, assenting, agreeing, partcp. कृ *kṛi*, with स्वी *svī*, न + अपहृतवान् *na + apahnutavān*, partcp. v. हृ *hnu*, to deny, = *gna* in Lat. *ignavus*, Goth. *kneivan*, A. S. *hnigan*, with अप *apa*, *ab*, away, not denying, not disclaiming, न + अहम् *nāham*, not-I, अभिशिक्त *abhishikta*, partcp. v. सिञ्च *sich*, to sprinkle, with अभि *abhi*, upon, on, अभिविष् *abhi-shich*, to pour upon, water or oil, to anoint, hence अभिविष्कृत *abhishikta*, Anointed, the Messiah, इत्यङ्गीकृतवान् *ityangīkṛitavān*; this is a very singular, idiomatic word. First, इति *iti*, *ita*, thus, so, the last *i* changing to *y* before the initial vowel अ *a* of the next word, which is अङ्ग *anga*, instrumental of अङ्ग *ang*, body, limb, used in strong asseveration, as, 'by my body,' like 'by my soul,' sometimes used in this sense, with कृतवान् *kṛitavān* or अङ्गकृतवान् *angakṛitavān*, affirming on his body, or earnestly asseverating. तदा *then*, तेऽपृच्छन् *they*, 'prichchhan, 3 pl. imperf. v. प्रश्न *prachh*, to ask, to inquire. The ए *e* of ते *te* preceding the initial अ *a* of the verb, this is elided or *abcepted*, the exact meaning of *avagrahas*; so that the two words may flow into each other as if written *teprichchhan*, instead of *te aprichchhan*; तर्हि *tarhi*, then, therefore, *donc*, को *ko* for कः *kah*, before भवान् *bhavān*, lit. being, but used as epithet of reverence, as *Signor*, Your Honour, i.e. Who is His Honour? किम् *kim*, though relative who or which, used for interrogation like Lat. *num*, Fr. *est-que*, एलियाहः *eliyah*? सोवदात् *sovadat*, i.e. सह *sah*, अवदात् *avadat*, 3 s. imperf. v. वद् *vad*, to say, to speak. This is a good illustration of the result of the phonetic law that merges the Visarga and the initial अ *a* of the next word in ओ *o*; for the learner will see at once how the steep hiatus between *sah avadat* is smoothed over in *sovadat*. He said, न *na*, not, no; ततस्तेऽपृच्छन् *tatuste* 'prichchhan = ततः *tataḥ*, ablative particle तः *tah* suffixed to त for तद् *thence*, from that, therefore, the Visarga restored by स् *s* before ते *te*, they, same verb, mood, and tense, *te* 'prichchhan, they asked, तर्हि *tarhi*, then, भवान् *bhavān*, *Signor*, स भविष्यद्वादी *bhavishyadvādī*? that prophet? i.e. भविष्यत् *bhavishyat*, for भविष्यन् *bhavishyant*, fut. partcp. of भू *bhū*, to be, the त *t* changed to द् *d* before वादी *vādī*, nom. s. masc. of वादिन् *vādin*, speaking, or of-the-to-be-speaker, giving a much fuller sense of the future than the Greek *προφήτης*, or prophet, conveys; सोवदात् *sovadat*, he said, न *na*, not, अहम् *aham*, I, सह *sah*, he. Then they asked, भवान् कः *bhavān kah*? *Signor*, who? वयम् *vayam*, we, गत्वा *gatvā*, having gone, gerund of गम् *gam*, to go, प्रेरकान् *prerakān*, verbal noun from participle of v. प्र + ईर् *pra-tr*, to send,

to cause to go forward; it is in accusative gov. by प्रति *prati*, or *ad*, understood or implied in वक्ष्यामः *vakshyāmah*, 1 pl. fut. v. वच् *vach*, to say. In verbs ending with च् *ch*, छ् *chh*, and ज्ञ् *ś*, क्श *kshya* is substituted for इश् *ishya* for the future termination; thus in वक्ष्यामः *vakshyāmah* we have the full root वच् *vach* in वक्ष् *vakshya*, and also इश् *ishya* or its equivalent. त्वयि *tvayi*, loc. of त्वं *tvam*, thou, in thee, including in regard to thee, स्वस्मिन् *svasmin*, loc. of स्व *sva*, *suus*, own, in regard to thine ownself किं वदसि *kim vadasi*? 2 s. v. वद् *vad*, to say, what sayest thou? Then he said, परमेष्ठस्य *paramēśasya*, परम *parama*, most excellent, highest, what we include in paramount, and ईश *īśa*, verbal noun from ईज् *īś*, to possess, to be lord over. By removing Virāma from the root of the verb, we add to it अ *a*, as ईश *īśa*, turning the root into a noun, as we do in adding *ing* to lord in lording. Thus परमेष्ठ *paramēśa*, the Most High Lord. It may be well to notice here that the *e* mark over *n* *m* represents and includes the अ *a* inhering to that consonant and the long or double ई *ī* of ईश *īśa*, so that there is only one mark for both the short and long *i* after *a*. The word is the genitive gov. by पन्थानं *panthānam*, path, way, road, i. q. पथ *patha* and पथिन् *pathin*, accus. gov. by परिष्कुरुत *parishkuruta*, prepare ye, surround ye, 2 pl. imperat. v. कृ *kri* with परि *pari*, सर्वतः *sarvataḥ*, wholly, from every side; इतीदं = इति + इदं *iti + idam*, thus, as, so, इदं *idam*, this, वाक्यं *vākyaṃ*, word, saying. Here the learner will notice that the long ई *ī* between त् *t* and द् *d* stands for the short इ *i* of इति *iti*, and the इ *i* of इदं *idam*; प्रांतरे *prāntare*, loc. of प्रांतर *prāntara*, edge, border, border-land, वाक्यं *vākyaṃ*, nom. s. neut. from वच् *vach-ya*, speaking, utterance, speech, कस्यचिद् *kasyachid*, of some one, gen. of कश्चित् *kaśchit*, रवः *ravaḥ*, cry, sound, as of birds, वदतः *vadataḥ*, gen. of वदन् *vadan*, particp. of वद् *vad*, the sentence reading 'like the cry of some one uttering this speech in the border-land;' कथामिमां i. e. कथान् इमां *kathām imām*, this declaration, fem. s. accus. gov. by लिखितवान् *likhitavān*, particp. of लिख् *likh*, to write, यस्मिन् *yasmin*, in whom, or in regard to whom, यिसयि *yisayi*, Isaiah; with यो = यः *yah* suffixed, Isaiah who, भविष्यद्वादी *bhavishyadoddī*, the prophet; transposing the words, they read, 'In regard to whom the prophet Isaiah wrote this saying,' सोहन् = सः + अहं *sah + aham*, I he (am).

We have now repeated and applied frequently several phonetic and other rules which the student must be able to recognise without further suggestion; especially those relating to the change of the Visarga into ओ *o* when followed by the initial अ *a* of the next word, as in सः अवदत् *sah avadat*, where it becomes सोवदत् *sovadat*; also the change of initial इ *i* into ए *e* when following a word ending with अ *a*, as ईश्वर एव *īśvara eva*, instead of ईश्वर इव *īśvara iva*. In each succeeding exercise I will omit the rules which must have become sufficiently familiar to the learner.

SECTION V.

Ye preshitdste phirútilokāḥ । Tadā te'prichchhan yadi nābhi-
ये प्रेषितास्ते फिरुशिलोकाः । तदा तेऽपृच्छन् यदि नाभि-
shiktosi । eliyosi na । sa bhavishyadvādyapi nāsi cha tarhi
विष्कोसि । एलियोसि न । स भविष्यद्वाद्यपि नासि च तर्हि
lokān majjayasi kutah? Tato yohan pratyavochat । toye'ham
लोकान् मज्जयसि कुतः? ततो योहन् प्रत्यवोचत् । तोयेऽहं
majjayāmti satyam । kintu yañ yūyañ na jāntītha tādṛiṣa eko jano
मज्जयामीति सत्यं । किन्तु यं यूयं न जानीथ तादृश एको जनो
yushmākam madhya upatishṭhati । Sa matpaschād āgatopi matpūrvā
युष्माकं मध्य उपतिष्ठति । स मत्पश्चाद् आगतोपि मत्पूर्वं
varitamāna āsti । tasya pādūkābandhanam mochayitumapi nāhañ
वर्तमान आसीत् । तस्य पादुकाबन्धनं मोचयितुमपि नाहं
yogyosmi । Yaddananadyāḥ pārasthavaithavārdyāñ yasmin sthāne yohan
योग्योस्मि । यद्देननद्याः पारस्थवैथवारायां यस्मिन् स्थाने योहन्
amajjayat tasmin sthāne sarvametad aghaṭata ॥
अमज्जयत् तस्मिन् स्थाने सर्वमेतद् अघटत ॥

ये *ye*, who, प्रेषिता *preshitd*, perf. partcp. pl. v. प्र + इष् = प्रेष् *presḥ*, प्र + इ = ए *e*, to go forward, causative, to send forth, masc. terminating with Visarga, which is replaced by स् *s* before ते *te*, they. फिरुशि *phirúṣi*, Pharisee लोकः *lokāḥ*, folk, people. तदा तेऽपृच्छन् *tadā te'prichchhan*, then they asked, same words repeated; यदि *yadi*, if, न *na*, अभिविष्कोसि *abhishiktosi*, i. e. अभिविष्कः + असि *abhishikṭah + asi*; this is the first case in which we have met the Visarga changed to ओ *o* before the अ *a* of अस् *as*, to be; if thou art not the Messiah, एलियोसि न *eliyosi na*, Elias not, स *sa*, भविष्यद्वाद्यपि *bhavishyadvādyapi*, i. e. भविष्यद्वादी + अपि *bhavishyadvādī + api*, the इ *i* becoming य *y* before अपि *api*; नासि *nāsi* = न + असि *na + asi*, not art, तर्हि *tarhi*, then, therefore, कुतः *kutah*, why, मज्जयसि *majjayasi*, baptisest thou, 2 s. pres. causative, v. मज्ज *majj*, to bathe, to immerse, *merge*, लोकान् *lokān*, the people? ततो *tato*, therefore John, प्रत्यवोचत् *pratyavochat* = प्रति + अवोचत् *prati + avochat*, addressed, *allocutus est*. Here we have the first case of the First Aorist in its Second Form. It is formed by strengthening the root by Vṛiddhi, or by adding to its vowel the force of अ + अ = आ *a*, by which rule we should have

अवाचत् *avāchat*, he spoke, but this case varies, as one of the irregular forms, and is written अवोचत् *avochat*; तोये *toye*, loc. s. of तोय *toya*, water, मज्जयामीति *majjayāmi*, i. e. मज्जयामि *majjayāmi*, इति *iti*, I baptise, thus, this, सत्यं *satyam*, truly, adv. from सत्य *satya*, true, truth, but whom you not जानीष *jānīṣha*, know, 2 pl. pres. v. ज्ञा *jñā* or ज्ञी *jñī*, तादृश *tādṛśa*, that-like, such एको *eko*, one, जनो *jano*, man, nom. of जन *jan-a*, your midst-in, मध्य *madhya*, medium, in medio, उपतिष्ठति *upatishṭhati*, 3 s. pres. v. उप + स्था *upa + sthā*, to stand near, *ad-stare*. He after-me, आगतः *āgataḥ*, having come, अपि *api*, also before me existing was; his पादुकाबन्धनं *pādukābandhanam*, i. e. पादुका *pādukā*, shoe, patten, and बन्धनं *bandhanam*, accus. of बन्ध *bandha*, binding, from बन्ध् *bandh*, to bind, A.S. *bindan*; मोचयितुम् *mochayitum*, infin. v. मुच् *much*, to loose, causative, to set free, to let loose; नाहं *nāham*, not-I, योग्योस्मि *yogyosmi*, fitted-am. यर्दननद्याः *yarddananadyāḥ*, Jordan, नदी *nadī*, nom. fem. river, gen. नद्याः *nadyāḥ*, Jordan-river's trans-Bethabara, i. e. in Bethabara on the yonside of the river Jordan, in which स्थाने *sthāne*, loc. s. of स्थान *sthāna*, from स्था *sthā*, stand, staying, place, *locus standi*, John, अमज्जयत् *amajjayat*, 3 s. imperf. v. मज्ज *majj*, was baptising, तस्मिन् स्थाने *tasmin sthāne*, in this place, सर्वम् + एतद् *sarvam + etad*, all this, अघटत *aghaṭata*, 3 s. imperf. v. घट् *ghaṭ*, to take place, to happen.

SECTION VI.

Pare'hani yohan svanikaṭam āgachchhantam yīśum vilokya

परेऽहनि योहन् स्वनिकटम् आगच्छन्तं यीशुं विलोक्य

prāvochat jagataḥ pāpamochakam īśvarasya meṣhaśavakam paśyata । *Yo*

प्रावोचत् जगतः पापमोचकम् ईश्वरस्य मेषशावकं पश्यत । यो

mama paśchād āgamishyati sa matto gurutarah । *yato hetormatpūrvam*

मम पश्चाद् आगमिष्यति स मत्तो गुरुतरः । यतो हेतोर्मत्पूर्व

so'varttata yasminnaham kathānimdm kathitavān sa evāyam । *Aparam*

सोऽवर्तत यस्मिन्नहं कथामिमां कथितवान् स एवायम् । अपरं

nāhamenam pratyabhijñātavān kintu isrāyellokā enam yathā pari-

नाहमेनं प्रत्यभिज्ञातवान् किन्तु इस्रायेल्लोका एनं यथा परि-

chintanti tadabhiprāyeṇāham jale majjayitum āgachchham । *Punaścha*

चिन्तन्ति तदभिप्रायेणाहं जले मज्जयितुम् आगच्छम् । पुनश्च

yohan aparamekam pramāṇam dattvā kathitavān viḍhyasaḥ kapotavad

योहन् अपरमेकं प्रमाणं दत्त्वा कथितवान् विहायसः कपोतवद्

avatarantamdtmnam asyoparyyavatishthantañcha drishṭavāṇaḥam । nāha-
 अवतरन्तमात्मानम् अस्योपर्य्यवतिष्ठन्तञ्च दृष्टवानहम् । नाह-
menam pratyabhijñātavān iti satyaṁ kintu yo jāle majjayitum mām
 मेनं प्रत्यभिज्ञातवान् इति सत्यं किन्तु यो जले मज्जयितुं मां
prairayat sa evamām kathāmakathayat yasyoparyyātmānam avatarantam
 प्रैरयत् स एवेमां कथामकथयत् यस्योपर्यात्मानम् अवतरन्तम्
avatishthantañcha drakshyasi sa eva pavitre ātmani majjayishyati ।
 अवतिष्ठन्तञ्च द्रक्ष्यसि स एव पवित्रे आत्मनि मज्जयिष्यति ।
Atastannirvikshyāyam īśvarasya tanaya iti pramāṇam dadāmi ॥
 अतस्तन्निरीक्ष्यायम् ईश्वरस्य तनय इति प्रमाणं ददामि ॥

In the next day John विलोक्य *vilokya*, eyeing, *regardant*, partcp. v. लोक् *lok*, to look upon, to eye, *regarder*, लोचन *lochana*, the eye, *Jesum*, स्वनिर्गतम् *sva-nikaṭam*, near himself, in *sua propinquitate*, आगच्छन्तं *āgachchhantam*, *advenientem*, partcp. v. आ + गन् *ā + gam*, *advenire*, प्रावोचत् *prāvochat*, Second Aorist, First Form, irregular construction, of वच् *vach*, to speak; जगतः *jagataḥ*, gen. of the world पाप *pāpa*, sin, मोचकम् *mochakam*, accus. s. मोचक *mochaka*, liberator, releaser, from मुच् *much*, to unloose, release, i. e. the world's sin-releaser, पश्यत *paśyata*, 2 pl. imperat. v. दृश् *drīṣ*, to see, to behold. Who after me shall come, he than I greater, यतो हेतोर् *yato hetor*, i. e. यतः *yataḥ*, whence, or from which, and हेतु *hetu*, motive, reason, account, in abl. on account of, the two words together = for or from which reason, i. e. from his being greater than I; मत्पूर्वं *matpūrvam* = मत् *mat*, abl. of अहं *aham*, from me, and पूर्वं *pūrvam*, prior, before, as to time; सोऽवर्तते *so 'avarttata*, i. e. सः अवर्तते *saḥ avarttata*, 3 s. imperf. v. वृत् *vrit*, among other meanings, to exist; यस्मिन्नाहं *yasminnaham*, in-regard-to-whom-I. Here we have a spontaneous phonetic law which we follow in English unconsciously, but which is written out fully in Sanskrit, as in the junction of the two pronouns in this compound word. The final न् *n* of the first cannot join itself to the initial अ *a* of अहं *aham* without the help of a second न् *n* as अहं, which makes the two words read यस्मिन्नाहं *yasminnaham*. Although we do not write, we pronounce unconsciously or mechanically two n's in all similar junctions with a vowel. Ninety-nine persons in a hundred will say an negg, an noak, an nant, an neye, &c. कथामिमां *kathāminām*, this word, कथितवान् *kathitavān*, partcp. v. कथ् *kath*, to tell, declare, announce; the participle here is used as the imperfect, as if preceded by the auxiliary *was*, thus, of whom I was saying this word; स एवायं *sa evāyam*, i. e. सः इव अयं *saḥ iva*

ayam, he verily this (person), the three words written as if combined in one, the अ *a* of स *sa* joining इ *i* of इव *iva*, the two become ए *e* in एव *eva*, and the अ *a* inhering to व *va* uniting with अ *a* of अयं *ayam* form with it अ + अ = १ *ā* in एवायं *evāyam*, verily-this. अपरं *aparām*, again, moreover; नाहमेनं *ndhamenam* = न + अहं + एनं *na + aham + enam*, not-I-the-same; प्रत्यभिज्ञातवान् *pratyabhijñātavān*, particp. v. ज्ञा *jñā*, to know, combined with प्रति *prati*, *ad*, and अभि *abhi*, *super*, to direct one's knowledge to, to recognise, to acquaint one's self, *agnoscere*, but, यथा *yathā*, that the Israel-people, एनं *enam*, *idem*, परि + चिन्त् *chint*, to think, with परि, to think fully, to regard with consideration, 3 pl. pres. परिचिन्तन्ति *parichintanti*; तद् *tad* + अभिप्राय *abhiprāya*, opinion, consideration, अभिप्रायेण *abhiprāyena*, instr. s., for or through this consideration; अहं *aham*, I; जले *jale*, loc. s. of जल *jala*, water; मज्जयितुम् *majjayitum*, to baptise; आगच्छन् *āgaccham*, I came, 1 s. imperf. v. आ *ā* + गम् *gam*; पुनश्च *punaścha*, and again, पुनर् *punar* + च *cha*; John, अपरम् *aparam* + एकं *ekam*, other-one witness having given, said, विहायसः *viḥāyasah*, abl. of विहायस् *viḥāyas*, sky; कपोतवद् *kapotavad*, i. e. कपोत *kapota*, dove, with particle वद् *vad* suffixed = conversion, or change from one nature to another, nearly equivalent to *ise* in brutalise, &c., dove-turned, dove-formed; अवतरन्मानसानम् *avatarantamātmānam*, i. e. अव *ava*, down, with particp. of तृ *trī*, to traverse, to cross, particp. in accus. तरन्तम् *tarantam*, down-traversing, आत्मानम् *ātmānam*, accus. s. of आत्मन् *ātman*, spirit, soul, self; अस्योपर्यवतिष्ठन्तश्च *asyoparyavatiṣṭhantaścha* = अस्य *asya*, *ejus*, gen. of इदं *idam*, this, + उपरि *upari*, over, above, gov. gen. + अव *ava*, down, + तिष्ठन्तम् *tiṣṭhantam* + च *cha*, i. e. lit. and-upon-him-standing-down; दृष्टवान् + अहं *dṛṣṭavān + aham*, I seeing (was) or I saw. Not-him-I recognised, this true, but who in water to baptise me प्रैरयत् *prairayat* = प्र + ऐरयत् *pra + airayat*, 3 s. imperf. of प्र + ईर् *pra + īr*, to go forward, with य *ya* causative, to send forward; he even this, कथाम् *kathām*, word, अकथयत् *akathayat*, said, 3 s. imperf. of कथ् *kath*; यस्योपर्य्यात्मानम् *yasyoparyyātmanam*, i. e. यस्य + उपरि *yasya + upari*, whom-upon, आत्मानम् *ātmānam*, the Spirit descending and on-standing, द्रक्ष्यसि *drakshyasi*, thou shalt see, he even, पवित्रे *pavitre*, loc. of पवित्र *pavitra*, pure, holy; आत्मनि *ātmani*, loc. of आत्मन् *ātman*, spirit, breath; मज्जयिष्यति *majjayishyati*, shall baptise, 3 s. fut. v. मज्ज *majj*. अतस्तन्निरीक्षायन् *atastanni-rikshayān* = अतः *ataḥ* or अतस् *atas*, abl. part. तः *taḥ* added to अ *a* for इदं *idam*, this = hence, from this; तानि *tani*, neut. pl. of तद् *tad*, these things, with र् *r* to unite its final इ *i* with the initial vowel of the next word, ईक्ष्य *īkshya*, particp. of व. ईक्ष् *īksh*, to look, to perceive, nearest Ger. *sehen*, to see with perception; अयम् *ayam*, m. nom. of इदं *idam*; combined = Hence-these-things-perceiving-this-man, तनय *tanaya*, son, ईश्वरस्य *īśvarasya*, of God, thus witness, ददामि *dadāmi*, I give, 1 s. pres. v. दद् *dad*.

SECTION VII.

Pare'hani yohan dvābhyām śishyābhyām sārđham tishṭhan yīśum ga-
 परेऽहनि योहन् द्वाभ्यां शिष्याभ्यां सार्धं तिष्ठन् यीशुं ग-
chchhantām vilokya, gaditavān śvarasya meshasdvakam paśyatam । Imām
 च्छन्तं विलोक्य गदितवान् ईश्वरस्य मेषशावकं पश्यतं । इमां
kathām śrutvā, dvau śishyau yīśoḥ paśchād tyatuh । Tato yīśuḥ parāvṛitya,
 कथां श्रुत्वा द्वौ शिष्यौ यीशोः पश्चाद् ईयतुः । ततो यीशुः परावृत्य
tau paśchād āgachchhantau drishṭvā, prishṭavān yuvām kiṁ gaveshayathah?
 तौ पश्चाद् आगच्छन्तौ दृष्ट्वा, पृष्टवान् युवां किं गवेषयथः ?
Tāvaprichchhatām, he rabbi, arthāt, he guro bhavān, kutra tishṭhati?
 तावपृच्छतां, हे रब्बि, अर्थात् हे गुरो भवान् कुत्र तिष्ठति ?
Tataḥ sovādīt, etya paśyatam । Tadd tau tena sākām vrajītvā, tasya
 ततः सीवादीत् एत्य पश्यतं । तदा तौ तेन साकं व्रजित्वा तस्य
vāsasthānam adarśatām, tato divasasya trītyāpraharasya gatavāt, tau
 वासस्थानम् अदर्शतां, ततो दिवसस्य तृतीयप्रहरस्य गतत्वात् तौ
taddīnam tasya saṅge'sthātām । Yāu dvau yohano vākyaṁ śrutvā, yīśoḥ
 तद्दिनं तस्य सङ्गेऽस्थातां । यौ द्वौ योहनो वाक्यं श्रुत्वा यीशोः
paśchād āgamatām tayoh śimonpitarasya bhrātā ya āndriyāḥ, sa
 पश्चाद् अगमतां तयोः शिमोन्पितरस्य भ्राता य आन्द्रियः, स
itvā prathamam nijasodaram śimonam sākshāt prāpya, kathitavān, vayam
 इत्वा प्रथमं निजसोदरं शिमोनं साक्षात् प्राप्य कथितवान् वयं
khriṣṭam, arthāt abhishikṭapurusham sākshāt kṛitavantaḥ । Paśchāt sa
 ख्रीष्टम् अर्थात् अभिषिक्तपुरुषं साक्षात् कृतवन्तः । पश्चात् स
taim yīśoḥ samīpam ānayat । Tadd yīśustaṁ drishṭvāvadat tvaṁ
 तं यीशोः समीपम् आनयत् । तदा यीशुस्तं दृष्ट्वावदत् त्वं
yūnasah puttrah śimon, kintu tvannāmadheyam kaiphāḥ (vā pitarah)
 यूनसः पुत्रः शिमोन् किन्तु त्वन्नामधेयं कैफाः (वा पितरः)
arthāt prastaro bhaviṣyati ॥
 अर्थात् प्रस्तरो भविष्यति ॥

We have in the foregoing section the best exercise in the dual number of nouns, pronouns, and verbs to be found in the Bible. It will suffice to impress upon the student the terminations of the dual in different cases and tenses.

The next day John standing, *सार्धं sārḍham*, with, prep. gov. instr. *द्वौ dvāu* *dvābhyām*, with two, *शिष्यान् sishyān* *dvābhyām*, instr. dual of *शिशु śiśu*, the young of man or any animal, child, pupil; looking upon Jesus walking, said, God's *मेघशायकं mesha*, ewe, and *śāvaka*, the young of any animal, of a sheep, a lamb; *पश्यतं paśyatam*, behold, 2 dual imperat. of *दृश् दृś*; this word *श्रुत्वा śrutvā*, having heard, partcp. of *श्रु śru*, to hear; *द्वौ शिष्यौ dvāu sishyau*, the two disciples after Jesus, *इत्यतः ityatuḥ*, perf. 3 dual of *इ i*, to go: Then Jesus, *परावृत्तं parāvṛitya* = *परा pard*, backward, + *वृत् vṛit*, to turn, *parāvṛitya*, partcp. turning about, seeing the two after *आगच्छन्तौ āgachchhantau*, *advenientes*, partcp. dual accus. of *आ + गच्छ*, the termination of the dual accus. being the same as of the nominative, or *औ au*, he asked, *किं गवेषयथः kiṁ gaveshayathaḥ?* 2 dual caus. v. *गवेष gavesha*, to seek, caus. to institute search. *तवपृच्छतं tāvaprīchchhatām*, i. e. *तौ + अपृच्छतं*, 3 dual imperf. v. *प्रश् प्रच्छ*, to ask. The elements of *औ au* in *तौ tau*, the two, are *अ + अ + उ = औ*; as the *u* of the diphthong is followed by initial *अ* of the next word, it becomes of course *व*, so that we have *ताव् tāv* for *तौ tau*; *हे रवि he rabbi*, *अर्थात् arthāt* = i. e. *हे गुरो*, voc. s., a term of reverence applied to parents or a teacher, or master, with *भवान् bhavān*, *O Magister Domine*, *कुत्र kutra*, where, what place, *तिष्ठति tiṣṭhati?* 3 p. of *स्था sthā*, to stand, to stay, the 3 p. used in reverence. Then *सोवादीत् sovādīt*. This is the first time we have met this form, and we may see at once that it is the 3 s. aorist of *वद्*, because it ends in *इत् it*, not *ति ti*. Then when the root ends with a consonant, its vowel is strengthened by Guṇa or by an additional *अ*, as *वाद् vād*. Then, as the aorist is a past tense, it takes the augment *अ* of the imperfect, as *सोवादीत्*. The pronoun *सः saḥ* being prejoined to this, its Visarga changes to *औ*, and we have *सोवादीत् sovādīt*, he said, *एत एत*, partcp. v. *इ i*, to go, *पश्यतं paśyatam*, 2 dual imperat. v. *दृश् दृś*, to see. Then, therefore, the two with him *व्रजित्वा vrajitvā*, perf. partcp. v. *वृज् vṛij*, to bend, to incline, to fall into a path or procession, *तस्य tasya*, his, *वास + स्थानम् vāsa + sthānam*, dwelling-place; *वास vāsa*, a dwelling, *आदर्शताम् ādarśatām*, 3 dual imperf. v. *दृश्*; therefore *दिवसस्य divasasya*, of the day, gen. of *दिवस*; *तृतीयं tritīya*, third, *प्रहरस्य praharasya*, gen. of *प्रहर prahara*, watch, a division of about three hours, lit. the third striking, referring to clock, gov. in gen. by partcp. of *गम् gam* in the ablative *गतत्वात् gatatvāt*, i. e. from the third watch of the day having gone, the two *तद्दिनं = तद् + दिनं tad + dinam*, that day, *सङ्गं saṅga*, meeting, fellowship, loc. in company, *तस्य सङ्गेऽस्यातां tasya saṅge 'sthatām*, in his company they stayed,

3 dual aorist of स्था; दो द्वौ *yau dvau*, what two having heard John's word, after Jesus अगमन्तं *agamātm*, went, 3 dual aorist v. गन्; तयोः *tayoh*, of the two, gen. dual of तद्; Simon-Peter's भ्राता *bhrātā*, brother, Andrew (*āsīt*). He, इत्वा *itvā*, having gone, perf. partcp. of इ, प्रथमं *prathamam*, *primum*, *premièrement*, first, निज *nija*, his own, *suum*, सोदरं *sodaram*, accus. of स *sa-udara*, *cognatus*, born of the same mother, साक्षात् प्राप्य *sākshāt prāpya*, getting or obtaining sight of, sighting, bringing within sight, he said, we Christ, that is, अभिशिक्तपुरुषं *abhishikta-purusham*, The Anointed-man, पुरुष *purusha*, man, person, being, the Messiah, साक्षात् *sākshāt* कृतवन्तः *kṛitavantah*, pl. partcp. of कृ *kṛi*, used as 1 pl. preterite, we have made sight of. Afterward he him near to Jesus आनयन् *ānayāt*, led, conducted, 3 s. v. नी *nī*, to lead, with आ *ā*, *ad*, to. Then Jesus him having seen, अवदत् *avadat*, he said, 3 s. imperf. of वद्, thou the son of Jonas, Simon, but त्वम् *tvam*, thou, with न् changed to न् to conform to नाम *nāma*, name, + अधि *adhi*, *super*, *sur*, i. e. thy sur-name, कैफाः *kaiphāh*, Cephas (वा पितरः or Peter), अर्थात् *arthāt*, that is, प्रस्तरो *prastaro*, a stone, the final च changed to चो before sonant भविष्यति *bhavishyati*, shall be; 3 s. fut. of भू *bhū*.

SECTION VIII.

Pare'hani ytsau gālilām gantum nischitachetast sati, philipa-
 परेऽहनि यीशौ गालीलं गन्तुं निश्चितचेतसि सति, फिलिप-
 nāmānam janām sākshāt prāpydvachat, mama paschād dgachehha । Vailsai-
 नामानं जनं साक्षात् प्राप्यावोचत् मम पश्चाद् आगच्छ । वैत्सै-
 dāndmni yasmin grāme pitarāndriyayor vāsa dāt tasmin grāme
 दानाम्नि यस्मिन् यामे पितरान्द्रिययोर् वास आसीत् तस्मिन् यामे
 tasya philipasya vasatirdāt । Paschāt philipo nithanelam s-
 तस्य फिलिपस्य वसतिरासीत् । पश्चात् फिलिपो निथनेलं सा-
 kshāt prāpyāvadat, mūsavayavasthāgrānthe bhavishyadvādinām grānthesu cha
 साक्षात् प्राप्यावदत्, मूसाव्यवस्थायन्थे भविष्यद्वादिनां ग्रन्थेषु च
 yasyādkhyānam likhitamste tam yūshaphah puttrām nāsarattiyam ytsūm
 यस्याख्यानं लिखितमास्ते तं यूषफः पुत्रं नासरतीयं यीशुं
 sākshād akāshma vāyam । Tadd nithanel kathitavān nāsarannaga-
 साक्षाद् अकार्ष्म वयम् । तदा निथनेल् कथितवान् नासरन्नग-

rāt kim kaśchiduttama utpattim śaknoti? Tataḥ philipo 'vocat etya
 रात् किं कश्चिदुत्तम उत्पत्तिं शक्नोति? ततः फिलिपोऽवोचत् एत्य
paśya । Aparāñcha yīśuh svasya samīpam tam āgachchantaṁ dṛishṭvā
 पश्य । अपरञ्च यीशुः स्वस्य समीपं तम् आगच्छन्तं दृष्ट्वा
vyāhataśān, paśydyam nishkapataḥ satya isrāyellokaḥ । Tataḥ sovadad,
 व्याहतवान् पश्यायं निष्कपटः सत्य इस्रायेल्लोकः । ततः सोवदद्,
bhavadn, mām katham pratyabhijānti? Yīśuravddti, philipasya
 भवान् मां कथं प्रत्यभिजानाति? यीशुरवादीत् फिलिपस्य
dhvāndti pūrvam yadā tvamuḍumbarasya tarormūle 'sthāstadd tvama-
 आह्वानात् पूर्वं यदा त्वमुडुम्बरस्य तरोर्मूलेऽस्थास्तदा त्वाम-
darśam । Nithanel achakathat, He guro bhavān, nitāntam īśvarasya
 दर्शम् । निथनेल् अचकथत् हे गुरो भवान् नितान्तम् ईश्वरस्य
puttroṣi, bhavān, isrāyelveṁśasya rājā । Tato yīśur vyāharat, tvamu-
 पुत्रोसि, भवान् इस्रायेल्वंशस्य राजा । ततो यीशुर् व्याहरत् त्वामु-
ḍumbarasya pādapasya mūle dṛishṭavānaham mamaitasmādvākyāt kim tvam
 डुम्बरस्य पादपस्य मूले दृष्टवानहं ममैतस्माद्वाक्यात् किं त्वं
vyāsvaṣṭi? etasmādapyaścharyāṇi kāryāṇi drakshyasi । Anyañchā-
 व्याश्वसीः? एतस्मादप्याश्चर्याणि कार्याणि द्रक्ष्यसि । अन्यञ्चा-
vddti, yushmānaham yathārtham vaddmi itaḥ param mochite meghadvāre
 वादीद् युष्मानहं यथार्थं वदामि इतः परं मोचिते मेघद्वारे
tasmanmanujasūnund īśvarasya dātaganam avarohantam drohantañcha
 तस्मान्मनुजसूनुना ईश्वरस्य दूतगणम् अवरोहन्तम् आरोहन्तञ्च
drakshyatha ॥
 द्रक्ष्यथ ॥

We have at the beginning of this section the first example of the locative case absolute that we have met, as यीशो निश्चितचेतसि सति, in Jesus being resolved, a condition precedent, or a point of departure at which something happened. It is equivalent to the Latin ablative absolute, though more precise in meaning and application. *Te duce, vici*, thou being leader, I have conquered, is strictly the ablative of means, i. e., to use a word of legitimate

lineage, I *abfer* victory from thy leadership. यीशो *yīśau*, loc. s. of यीशुः *yīśuh*, declined like मृदु *mṛidu*; निश्चितचेतसि, i. e. नि + चित् + चेतस्, an intensive of चित् *chita*, thinking, by duplicating the sense of the root, giving it that of meditating or resolving; सति *essendo*, in being, loc. of सन् *essens*. गन्तुं *gantum*, inf. of गन्. गालीलं *gālīlam*, Galilee, acc. gov. by *ad*, implied in गन्. फिलिप-नामानं *philipa-nāmānam* जनं *janam*, साक्षात् प्राप्य, catching sight of a Philip-name-man, the last word only of the compound, or नामानं, taking the accusative termination. अबोधत् 1st aorist 3 s. of वच् to speak, after me, आगच्छ *āgachchha*, come thou, 2 s. imperat. of आ + गन्. बेत्सेदानासि *vaitsaidndmni*, loc. in Bethsaida-by-name; यस्मिन् ग्रामे in which village, loc. of ग्राम *grāma*, to which the इ of the loc. being suffixed, it combines with final च of the root into ञ, as in ग्रामे *grāme*. पितरान्द्रिययोर् *pitarāndriyayor*, Peter-Andrew; the last name taking the gen. dual, which, if alone, would read, of the two Andrews, but in combination it takes the gen. of Peter and its own in योः *yoh*, the gen. dual. वास *vāsa*, dwelling-place, abode, from वस् to dwell, was, in this village Philip's वसति *vasati*, residence, abode, was, with र् to bridge इ and च in वसतिरासीत्. Afterwards Philip catching sight of निथनेलं *nithanelam*, Nathaniel, said, मूसाव्यवस्थाग्रन्थे Moses-in-the-law-book, loc. of ग्रन्थ *granthā*, a volume, literary composition bound or tied together, from ग्रष् to connect, to tie together in order as pages; ग्रन्थेषु *grantheshu*, loc. pl. *id.*, in the books of the prophets; यस्यास्यानं *yasya ākhyānam*, आख्यानं n. s. whose appellation, report, story, लिखितम् *likhitam*, written, partcp. of लिख् to write, neut. agreeing with *ākhyānam*, and nom. to आस्ते *āste*, 3 s. *Ātman*. imperf. of अस् *esse*, the Joseph's son, नासरातीयं *nāsaratīyam*, the Nazarene Jesus, we sight of अकार्षी *akārshma*, 1 pl. imperf. of कृ *kri*, or have made. Then Nathaniel said, नासरन् + नगरात् abl. s. of नगर *nagara*, city, from Nazareth-city whatever-good-thing उत्पत्तुं *utpattum*, lit. to up-foot, from उद् up, and पद् to fall, but evidently implying and retaining the motion of the foot, up or down. Thus, is any good thing, शक्नोति *śaknoti*, 3 s. pres. of शक् *śak*, to be able, Ital. *potere*, Fr. *pouvoir*, able to upstand on its foot from Nazareth? Then, therefore, Philip said, coming, see. And afterward Jesus near to himself him coming having seen, व्याहतावनं *vyāhataván*, partcp. of अह् *ah*, to say, to speak, with वि *vi*, to speak forth, to exclaim. Behold, अयं *ayam*, this man, निष्कपाटः *nish-kapaṭaḥ*, fraudless; *nish*, Lat. *sine*, Fr. *sans*, *kapaṭa*, hypocrisy, guile; सत्य *satya*, truly an Israelite. Then he said, Signor, me how recognises he? यीशुरवादीत् *yīśu-r-avādīt*. The learner may generally recognise this tense, or the 1st aorist, by the strengthening of the vowels by Guna or Vṛiddhi, by which वद् is raised to वाद्, and ति to ईत्. He will also notice the resemblance or affinity of the aorist to the imperfect, in fact, that they are virtually the same except in this strengthening of their

vowels, as, Impf. अवदत् अवदत्, Aor. अवादीत् अवदीत्, he said; पूर्वं *pūrvam*, before, prior; आह्वानात्, abl. of आह्वान *āhvāna*, calling-to, from आ = *ad* + ह्वे *hve*, *clamare*, verbal noun, *acclamans*, before Philip's calling to thee, when thou उदुम्बरस्य *udumbarasya*, gen. of उदुम्बर *udumbara*, fig, तरोर् *taror* for gen. of तरु *taru*, tree, gov. in gen. by मूले, loc. of मूल *mūla*, the root, at the root of the fig-tree; अस्याः for अस्यास् *asthās*, 2 aorist of स्या; then त्वान्-अदर्शम् thee I saw, 1 s. imperf. दृष्ट्. Nathaniel अचकथत् *achakathat*, intensive 3 s. of कथ् to say, O Master, Your Honour, निःतानम् *nitāntam*, verily, undoubtedly, God's son-art; *Domine*, the king of Israel-people. Then Jesus answered, thee at the root of the fig-tree I having seen, ममैतस्माद्वाक्यात्, from this my word, मम gen. the other two words in ablative, किं त्वं अचक्षसीः hast thou believed? एतस्माद् abl. s. of एतद् this, अपि also, आश्चर्य्यं *āścaryya*, adj. wonderful, astonishing, आश्चर्य्यानि *āścaryyāni*, pl., कार्य्याणि *kāryyāni*, works thou shalt see. The thing compared with is put in the ablative with the adjective in the positive degree. Thus एतस्मात् from this, or measured from this, thou shalt see wonderful works, as if the first were a common transaction; अन्यच्च *anyañcha*, and another, and otherwise, or in addition, he said, after this ye shall see मोक्षिते, partcp. adj. loc. s. from मुक् *much*, to let loose, to unfasten, मेघ *megha*, cloud, द्वारे *dvāre*, in the unfastened cloud-door, दूत *dūta*, messenger, angel, गणम् *gaṇam*, acc. of गण *gaṇa*, a company, cortege, God's angel-band descending and ascending, तस्मान्मनुजसूनुना, on this-man-son, Instr. of सूनु *sūnu*, son, from सु *su*, to beget, to bring forth.

SECTION IX.

इब्रियः प्रति पौलस्य पत्रं ।

To the Hebrews Paul's Epistle.

सप्तमोऽध्यायः ।

Seventh Chapter.

शालमस्य राजा सर्वोपरिस्थस्येश्वरस्य याजकश्च सन् यो नृप-
तीनां मारणात् प्रत्यागतम् इब्राहीमं साक्षात्कृत्याशिषं गदितवान्,
यस्मै चेब्राहीम् सर्वद्रव्याणां दशमांशं दत्तवान् स मल्कीषेदक्
स्वनाम्नोऽर्थेन प्रथमतो धर्मराजः पश्चात् शालमस्य राजार्थतः
शान्तिराजो भवति । अपरं तस्य पिता माता वंशस्य निर्णय
आयुष आरम्भो जीवनस्य शेषश्चैतेषाम् अभावो भवति, इत्थं स

ईश्वरपुत्रस्य सदृशीकृतः, स त्वनन्तकालं यावद् याजकस्तिष्ठति ।
 अतएवास्माकं पूर्वपुरुष इब्राहीम् यस्मै लुठितद्रव्याणां दशमांशं
 दत्तवान् स कीदृक् महान् तद् आलोचयत । याजकत्वप्राप्ता लेवेः
 सन्ताना व्यवस्थानुसारेण लोकेभ्योऽर्घत इब्राहीमो जातेभ्यः
 स्वीयभ्रातृभ्यो दशमांशग्रहणस्यादेशं लब्धवन्तः । किन्त्वसौ यद्यपि
 तेषां वंशात् नोत्पन्नस्तथापीब्राहीमो दशमांशं गृहीतवान् प्रतिज्ञा-
 नाम् अधिकारिणम् आशिषं गदितवाञ्छ । अपरं यः श्रेयान् स
 क्षुद्रतरायाशिषं ददातीत्यत्र कोऽपि सन्देहो नास्ति । अपरम् इदानीं
 ये दशमांशं गृह्णन्ति ते मृत्योरधीना मानवाः किन्तु तदानीं यो
 गृहीतवान् स जीवतीतिप्रमाणप्राप्तः । अपरं दशमांशयाही लेवि-
 रपीब्राहीम्बारा दशमांशं दत्तवान् एतदपि कथयितुं शक्यते । यतो
 यदा मल्कीषेदक् तस्य पितरं साक्षात् कृतवान् तदानीं स लेविः
 पितुरस्यासीत् ॥

We now come to reading exercises which differ very much from those we have had in the simple narrative of St. John's Gospel, where the verb and its nominative were always close together, and the sentences were of the simplest structure. St. Paul will lead us through many intricate mazes and lanes of speech which we shall have to follow by those 'cross-cuts' or leaps called transpositions. At the outset of this chapter nearly thirty words precede the name of the person to whom they refer. The learner by this time must remember that *स्य* is the genitive termination singular of all nouns, pronouns, and adjectives ending with *ञ*, as *कान्त* *kānta*, *एक* *eka*, *ईश्वर* *īśvara*, and that the genitive singular of nouns ending with a consonant without the *Virāma* is : *h*; also that the noun that governs another in the genitive is put after it.

In transposing the words of the first sentence we will begin first with the relative pronoun that refers to and personates Melchisedec. *यो सन्* who being king of Salem, *याजकश्च* and-priest, सर्वे all, उपरि above, *स्य* standing; *ईश्वरस्य* of God; the final *a* of *sarva* meeting *u* of *upari*, the two vowels form *o* in सर्वोपरि *sarvopari*, compound adjective belonging to *ईश्वर* *īśvara* in genitive, = who being king of Salem and priest of the above-all-standing-God; *साक्षात्कृत्य* *sākṣhātkrītya*, making-sight of, *इब्राहीमं* *ivrdhīmam*, Abraham, प्रत्यागतम् *pratyāgatam*, advenientem, partcp. v. प्रति + ज्ञा + गन्, *मारणात्* *māraṇāt*, abl. s.

of मारण *māraṇa*, killing, the न changed to ञ after र; a verbal noun from मृ *mri*, *mori*, to die, causative, to kill; from the killing, नृपतीनां *nṛpatīnām*, of the kings, gen. pl. of नृपति *nṛpati*, prince, king; who, being king of Salem and priest of the Most High God, meeting Abraham returning from the slaughter of the kings; आशिशं *āśisham*, accus. s. of आशिश् cheering, congratulation; गदितवान् spoke, uttered; यस्मै to whom; च and, the अ meeting इ they become ए in चेन्नाहीम् and Abraham, सर्व + द्रव्याणां *sarva + dravyāṇām*, gen. pl. of द्रव्य *dravya*, object, thing, material, gov. in genitive by दशमं tenth, अंशं *aṁśam*, accus. s. of अंश *aṁśa*, share, portion, दत्तवान् gave, स मल्कीषेदम् *sa malkīśhedak*, he Melchisedec his name, that is, namely, प्रथमतो *prathamato*, first, धर्म *dharma*, virtue, merit, righteousness, with राजा, virtue-king, or king of righteousness, afterward king of Salem, that is, शान्ति *śānti*, peace, quiet, from शम् *śam*, to cease, to be calm, the king of peace, was. Thus transposed, the sentence reads, Who, being the king of Salem and priest of the Most High God, meeting Abraham returning from the slaughter of the kings, uttered a blessing, and to whom Abraham gave a tenth of all the goods, he was Melchisedec by name, that is, first, king of righteousness, afterward king of Salem, that is, king of peace.

The next sentence is still more involved, and needing transposition or reconstruction. We must begin with भवति *est*, अभावे i. e. priv. च with भाव *bhāva*, being, state, verbal noun from भू *bhū*, lit. unbeing, void, *ab-essens*, absence, governing in gen. pl. एतेषाम् of these, in the compound शेषेतेषाम् and-end-of these. Here एतेषाम् includes a collective genitive of the many nouns that precede it, and which are put in the nominative case. Thus, Again his father, mother, वंशस्य gen. s. of वंश *vaṁśa*, race, lineage, gov. by निर्वय *nirvaya*, i. e. *nis-nī-a*, from निश्-नी to settle, to determine, determination or ascertainment of race, आयुश्च *āyushcha*, long-life, longevity, to be connected with आरम्भो *ārambho*, beginning, as existence-beginning, जीवनस्य of life, शेष *śeṣha*, end, च, the च meeting ए of एतेषाम्, the union equals च + च + इ; because ए = च + इ = ॐ + च, inhering to च, = ॐ = *ai*. Construed according to their grammatical relation, the words read, Again, father, mother, ascertainment of race, beginning of existence, and end of life, of these there is absence or lack. Thus five nouns are enumerated in the nominative case without a corresponding verb, or भवति. They represent things in the condition specified, एतेषाम् अभावे भवति of these there is lack or absence; इत्थं = इद् + च *hoc modo*, thus, for the reason given, स ईश्वरपुत्रस्य सदृशीकृतः he of God's Son's likeness-made, स सनकालं *tyantakālam*. These two words will puzzle the learner if he forgets they are to be read as if written in one. He will be likely to look in the dictionary for सनक, and will not find it; for the word begins with च, and is अत्यन्त *atyanta*, endless, perpetual, the च

inhering to क, serving as the initial of the word, as if written सत्यन्त satyanta, कालं kalam, time, fois, accus. of काल kála, used as adverb, with atyanta, endless time, यावद् yávad, Lat. usque, Fr. jusqu'à, याजक a priest, स्तिष्ठति he stands.

अतएव = अति + इव lit. over even, moreover, our पूर्वपुरुष púrva, prior, forerunning, purusha, man Abraham, to whom, लुहित luhita, looted, booty, partcp. of लुह luh, to rob, to plunder, as adj. to द्रव्याणां, gen. pl. of द्रव्य, a tenth part gave, he कीदृक् kídrik, what-like, quam, महान् great, magnus, तद् that आलोचयत dlochayata, 2 caus. imperat. v. आ-लोच् loch, to look at, regarder. The sentence reads, Moreover to whom our ancestor Abraham gave a tenth part of the looted-goods, how great he (was) that consider. याजकत्वं priesthood, office of a sacrificer, with प्राप्ता receiving, partcp. pl. of प्र-आप्, the Visarga dropt after आ before sonant लेवेः leveh, gen. of लेवि, gov. by सन्तानां santáná, i. e. sam-tana, out-going, offspring, व्यवस्य the law, अनु-सारेण anusāreṇa, i. e. anu, after, and सार sára, verbal noun from सृ sri, to flow, to follow, loc. s. in accordance with, according to, लोकेभ्योऽयं lokebhyo, from the people, abl. pl. of लोक, अयं i. e., that is, जातेभ्यः jātebhyaḥ, from the offspring, abl. pl. of verbal noun जात, partcp. of जन, Gr. γίγνομαι, to beget, to bring forth, भ्रातृभ्यो bhrátrībhya, from their brethren, दशनांशग्रहणस्यदेशं of tithes-taking-a-right, or for taking tithes, or by right of the tax, order received, लब्धवन्तः labdhavantaḥ, pl. partcp. of लब्ध lambh, to receive, to get, used as preterite. The last sentence may be construed, The priesthood-obtaining sons of Levi, in accordance with the law, receive tithes from the people, that is, from the offspring of Abraham, their brethren.

किन्त्वसौ sed ille, यद्यपि although, तेषां वंशात् from their lineage, नोत्पन्न = न + उत्पन्न partcp. of पद् with उद् out-risen, तथा + अपि still, इव्राहीनो abl. of ivrdhim, a tenth received, प्रति + ज्ञानम् agnitio, certification, promise, अधिकारिणम् adhi-kāriṇam, lit. super-gerent, possessor, heir, आशिषं benediction, accus. of आशिष, gov. by गदितवान् uttered, pronounced. Construed: But he although not-out-risen from their lineage, still from Abraham received tithes, and uttered benediction on the possessor of the promise. Again who, श्रेयान् śreyān, more excellent, greater, comparative from श्री śri, with प्र, prasrita, modest, well-behaved, क्षुद्रतराय kshudratarāya, the less, younger, dative singular of क्षुद्रतर, comparative of क्षुद्र kshudra, small, a blessing, ददाति + इति + अल्ल il donne ainsi y, he gives thus there, any, सन्देहो sandeho, doubt, uncertainty, with Visarga of nom. changed to o before sonant नास्ति not-is. It may be well to notice once more the compound I have divided, as the learner requires the rules it involves often repeated and applied. ददातीत्यत्र daddatītyatra. The f of the verb is short, and follows the त् where it meets the i of इति, and combines with it in the long ई, half of which belongs to the first word, and half to the second. Next we have the final i of इति changed to य y,

which is always a sure sign that it is followed by च or other vowel, as by च *atra*, there, equal to French *y* in *il y a*. Construed, the sentence reads, Again who the greater (is) he to the less a blessing gives, thus, or of this, there is no doubt.

Again here who tithes receive they, मृत्योरधीना *mṛityoradhīna*, i. e. मृत्यु death, gen. मृत्योः, and अधीन *adhīna*, subject, death-subject, mortal, मानवाः men, but there who receives, जीवति + इति + प्रमाण + प्राप्तः he lives-this-witness-receiving (is) moreover the tithes-receiving, लेवि + अपि + इब्राहीन् + द्वारा Levi-also-Abraham-through, the र् between व् and प् being only the little plank to bridge the gap between इ and च that else would come together in *levi-api*, forming a bad hiatus, tithes gave, this also कथयितुं शक्यते *peut dire*, 3 s. pres. Âtman. of शक् *sak*, *posse, pouvoir*. For when Melchisedec made sight of his father, then he, Levi, in his father's उरस्य *urasya*, gen. of उरस्, loins, breast, was. Moreover the tithes-receiving Levi also through Abraham gave tithes, this also may be said, for when Melchisedec made sight of his father, he, Levi, was in his father's loins.

SECTION X.

अपरं यस्य सन्धे लोका व्यवस्थां लब्धवन्तस्तेन लेवीयया-
जकवर्गेण यदि सिद्धिः समभविष्यत् तर्हि हारोणस्य श्रेण्या मध्याद्
याजकं न निरूप्येश्वरेण मल्कीषेदकः श्रेण्या मध्याद् अपरस्यैकस्य
याजकस्योत्थापनं कुत आवश्यकम् अभविष्यत्? यतो याजकवर्गस्य
विनिमयेन सुतरां व्यवस्थाया अपि विनिमयो जायते । अपरञ्च
तद् वाक्यं यस्योद्देश्यं सोऽपरेण वंशेन संयुक्तोऽस्ति तस्य वंशस्य
च कोऽपि कदापि वेद्याः कर्म न कृतवान् । वस्तुतस्तु यं वंशमधि
मूसा याजकत्वस्यैकां कथामपि न कथितवान् तस्मिन् यिहूदावं-
शेऽस्माकं प्रभुर् जन्म गृहीतवान् इति सुस्पष्टं । तस्य स्पष्टतरम्
अपरं प्रमाणमिदं यत् मल्कीषेदकः सादृश्यवतापरेण तादृशेन
याजकेनोदेतव्यं, यस्य निरूपणं शरीरसन्धेयविधियुक्तया व्यव-
स्थया न भवति किन्त्वक्षयजीवनयुक्तया शक्त्या भवति ॥

We have in the foregoing exercise many of the words contained in the one that preceded it. These we will not repeat unless they occur in cases or tenses which are not yet familiar to the learner.

Again सन् + सन्धे, loc. of सन्ध, verbal noun from बन्ध *bandh*, to bind, with

sam = con-nect, in whose connection the people received the law, तेन by that, यदि if, सिद्धिः *siddhih*, accomplishment, perfection, from सिध् to attain an end, to finish, accomplish ; समभविष्यत् *sam-abhavishyat*, 3 s. conditional of भू, with *sam*, had been by the Levitical-priesthood, + वर्गेण *vargēṇa*, instr. of वर्ग class, order, then Aaron's वंश्या, instr. of वंशि line, descent, मध्याद् from amid a priest not, नि + रूप selected, ordained, ईश्वरेण by God, from the order of Melchisedec, अपरस्य of another, एकस्य one, याजकस्य priest's, उत्थापनं *utthāpanam*, out-rising, issue, verbal noun from उद् + पद् out-step, *exire*, the उ following च of स्य, forms with it ओ *o*, where आवश्यक्म् *āvashyakam*, purpose, intention, had there been ?

यतो for विनिमयेन in changing, loc. of विनिमय *vinimaya*, barter, exchange, of the priesthood-order ; सुतरां *sutarām*, better, comparative of सु *su*, *bene*, *bien*, the law also changed, जायते *jāyate*, becomes, 3 s. Âtman. of जन्.

And moreover that of whom वाक्यं उद्देश्यं the word mentioned, he with another tribe, संयुक्ते from सम् + युज् *sam-yuj*, to yoke together, to conjugate, partcp. *samyukta*, conjoined, connected, and of that tribe any one ever वेद्याः *vedyāḥ*, gen. of वेदी altar, ground prepared for sacrifice, कर्म्म *karmma*, accus. of कर्मेन् work, office, not performed. वस्तुतस् + तु *vastutas tu*, but in fact, in regard to which tribe Moses of the priesthood spake not one word even, in this tribe of Judah our Lord received birth, जन्म accus. of जन्मन् in its weak or Bha base ; इति सुस्पष्टं *suspashṭam*, this very evident. Again of that more evident, *suspashṭaram*, this witness, who (lit.) in-the-after-likeness of Melchisedec, in that-like priest, उदेतव्यं *udetavyam*, is to arise, *oriendus*, partcp. adj. from उद् + इ to go up or out, whose ordination, appointment by शरीर *śarīra*, flesh, सम्बन्धीय *sambandhīya*, connected. विधि *vidhi*, order, *yuktayd*, bound, the last word of the compound being in the instr. fem. to agree with *vyavasthayd*, by the law. Thus the whole combination qualifies this word by an adjective phrase, as, Not by a flesh-connected-order-bound law, but by अ-क्षय *a-kshaya*, undying, unwasting, जीवनयुक्त्या life-yoked, शक्त्या power, verbal noun, instr. s. from शक् to be able, *pouvoir*.

SECTION XI.

यत ईश्वर इदं साक्ष्यं दत्तवान्, यथा त्वं मल्कीषेदकः श्रेण्यां याजकोऽसि सदातनः । अनेनायवर्त्तिनो विधे दुर्बलताया निष्फलतायाश्च हेतोरर्थतो व्यवस्थया किमपि सिद्धं न जातमिति हेतोस्तस्य लोपो भवति । यथा च वयम् ईश्वरस्य निकटवर्त्तिनो भवाम एतादृशी श्रेष्ठप्रत्याशा संस्थाप्यते । अपरं यीशुः शपथं विना

न नियुक्तस्तस्मादपि स श्रेष्ठनियमस्य मध्यस्थो जातः। यतस्ते शपथं विना याजका जाताः किन्त्वसौ शपथेन जातः यतः स इदमुक्तः, यथा 'परमेश इदं शेषे न च तस्मान्निवर्त्यते। त्वं मत्कीर्षेदकः श्रेण्यां याजकोऽसि सदातनः।' ते च बहवो याजका अभवन् यतस्ते मृत्युना नित्यस्थायित्वात् निवारिताः, किन्त्वसावनन्तकालं यावत् तिष्ठति तस्मात् तस्य याजकत्वं न परिवर्त्तनीयं ॥

For God this testimony gives, thus, after the order of Melchisedec a priest art thou for-ever. अनेन *anena*, instr. of इदं, अग्र *agra*, front, forward, वर्त्तिनो *varittino*, partcp. of वृत्. विषे dative of विधि commandment, दुर्बलताया instr. of दुर्बलता = *dur-bala-td*, weakness, निष्फलताया instr. of निष्-फलता *sans fruit*, fruitlessness, हेतो gen. of हेतु *hetu*, motive, account, अर्थे *artha*, advantage, behalf, हेतोरर्थे, with र to connect *o* with *a*, on behalf of this reason, *propter eam causam*, by the law whatever perfect not, जातन् partcp. adj. neut. from जन्. This neuter ending in न् shows that किमपि does not mean *whoever*, but *whatever*. इति + हेतो *iti-heto*, *hac causâ*, on this account, of it, लोपो *lopo*, verbal noun, cutting, annulling, cancelling, from लुप् *lup*, to lop, cut off, यथा by which, instr. fem. of यद्, agreeing with श्रेष्ठप्रत्याशा *shreshtha-pratyâśâ*, a better hope, एतादृशी this-like, belonging to the same, we are निकट + वर्त्तिनो near-comers to God, संस्थाप्यते *samsthâpyate*, सन्-स्था caus. *Âtman*. 3 s. pres. *con-stat*, *ad-est*.

Again Jesus without an oath not being ordained, this-from-also he नि-यन् to stop, to settle an agreement, नियम *niyama*, verbal noun, agreement, covenant, or *convenant*, gen. of a better-covenant, मध्य-स्थो *madhya-stho*, middle-standing, mediator, जातः became, or having become. For they without an oath became priests, but this became with an oath, for he इदमुक्तः, इदं + उक्त perf. partcp. of वच् to speak. The Most High this with oath and not तस्मात् + निवर्त्यते *ni-vartsyate*, 3 s. fut. *Âtman*. of वृत्, with नि, to turn back, to recoil, thou after the order of Melchisedec a priest art for-ever. And they many priests were, for they मृत्युना by death, instr. of मृत्यु, नित्य *nitya*, constant, perpetual, स्थायित्वात् *sthâyitvât*, abl. of स्थायिन्, verbal noun from स्था, with *nitya*, from-continually-standing, निवारिताः *nivâritâh*, partcp. pl. of वृ *vri*, with नि, to ward off, to bar off; किन्त्व + स + अपचनन + कालं but-he-endless-time यावत् *usque*, *jusqu'à*, stands, from that; thence, therefore, his priesthood, न परिवर्त्तनीयं *parivarttanîyam*, *circumvertendum*, not to be turned aside or perverted, partcp. adj. from परि + वृत्.

SECTION XII.

ततो हेतोर् ये मानवास्तेनेश्वरस्य सन्निधिं गच्छन्ति तान् स शेषं
यावत् परिचातुं शक्नोति यतस्तेषां कृते प्रार्थनां कर्तुं स सततं जीवति ।
अपरम् अस्माकं तादृशमहायाजकस्य प्रयोजनमासीद् यः पवित्रो
ऽहिंसको निष्कलङ्कः पापिभ्यो भिन्नः स्वर्गादप्युच्चीकृतश्च स्यात् ।
अपरं महायाजकानां यथा तथा तस्य प्रतिदिनं प्रथमं स्वपापानां
कृते ततः परं लोकानां पापानां कृते बलिदानस्य प्रयोजनं नास्ति
यत आत्मबलिदानं कृत्वा तद् एककृत्वस्तेन सम्पादितं । यतो व्यव-
स्थया ये महायाजका निरूप्यन्ते ते दौर्बल्ययुक्ता मानवाः किन्तु
व्यवस्थातः परं शपथयुक्तेन वाक्येन यो महायाजको निरूपितः
सोऽनन्तकालार्थं सिद्धः पुत्र एव ॥

For this reason what men-by-him to God near come, them he the end
unto परिचातुं *paritrāḍtum*, inf. of परि + त्रा *pari-trā*, to protect, to preserve, to
save, is able. Because तेषां कृते in their behalf prayer to make he for-ever
lives. Again of our this-like-high-priest, प्रयोजनम् neut. noun from प्र + युज्
pre-yoke, pre-requisite, necessary condition, चासीद् was, the द् replacing त्
before sonant यः, who, पवित्रो *pavitro*, pure, holy, from पू *pū*, to purify, the
Visarga being preceded by च and followed by initial च, the latter is elided,
and the former changed to ओ *o*, ऽहिंसको *'himsako*, from हिंस *hims*, to strike,
to hurt, हिंसक *himsaka*, injurious, obnoxious, with privative अ displaced by स,
innocuous, innocent, निष्कलङ्कः *nishkalanṅkaḥ*, spotless, = निस् *sans*, कलङ्क *ka-*
lanṅka, *tāche*, immaculate, पापिभ्यो abl. pl. of पापिन् wicked, sinful, sinner,
gov. by भिन्नः without, outside, स्वर्गाद् + अपि + उच्चे + कृतः heaven-also-above-
made, the ^२ ai being represented by the long ī in *uchchīkṛita*, स्यात् *sthāt*,
for चस्यात्, 2nd Aorist of स्या, the initial च not written but supplied in pro-
nunciation by the च inhering to foregoing conjunction च, as if written
together चस्यात्.

Moreover as of the high priest's, so तस्य बलिदानस्य प्रयोजनं नास्ति of his
sacrificing need was not, प्रतिदिनं *pratidinam*, daily first for his own sins,
after that for the sins of the people, बलि religious offerings, + दान *bali-dāna*,
sacrificial gifts, for आत्म + बलि + दानं *ātma-bali-dānam*, himself-a-sacrificial-
offering having made, that one-time, *une fois*, by him, सम्पादितं *sampāditam*,
accomplished, verbal adj. from सम् + पद् to bring to pass, to set on foot.

For by the law who high priests निरूप्यन्ते *nirūpyante*, 3 pl. pres. Âtman. of नि + रूप् to perform, to select, to appoint, they दोर्बल्य = *daur-balya*, lit. poor strength, weak force, with युक्त *yukta*, infirmity-bound men, but subsequent to the law by an oath-bound word who a high-priest was appointed, he even the for-eternity perfect Son.

Here end these social exercises in this ancient and classic language of India, and I am to say good-bye to the invisible circle to which I have been speaking as if they had all been seated before me at the same table. It has been a great pleasure to me, and, I hope, some advantage to them, that I have been able to make them so vividly present in these readings. And here I will say something to them which I omitted from the Preface, as that was addressed to teachers or ready-made Sanskrit scholars, rather than to beginners in the study. It was my original purpose to form or invite a small company of young men and women, and older persons disposed to join them, to make an excursion among the Oriental languages, just as Cooke leads companies of excursionists through the countries in which these languages are or were spoken, and for the same comparative object and result. I thought that even a bird's-eye view would acquaint those, who took it thus hastily, with the affinities and relationships of Indo-European languages, and with the determinating characteristics of their several families, and thus introduce them into the interesting field of Comparative Philology. I, therefore, sat down to compile and provide some easy, simple guide-books for this linguistic excursion, beginning with Sanskrit, then going on to do the same thing for Hindustani, Persian, Turkish, Hebrew, &c., as representing different families of languages. After the Sanskrit hand-book had been ready for the press for a year, I invited a class of young ladies to take lessons in the language, as I have said in the Preface. In giving these, I learned more fully than I had done before what clear, simple, and familiar expositions and illustrations young beginners needed at the outset of the study. So I threw into the waste-basket all my Reading and Parsing Exercises which I had prepared the year before, and wrote just such as I gave to my class, and which enabled them to make a progress in the language which was very gratifying. Thus this is not so much a guide-book as a note-book, giving an account of our social excursion into Sanskrit. In both capacities I hope and believe it will be equally helpful to all who may use it, and whom I have regarded as really belonging to the same circle as if they were personally present.

And now, midway between sixty and seventy, and with impaired health, I can hardly expect to lead in person the various excursions that I at first

proposed, but I hope the guide-books I have prepared, and still in manuscript, may be found worthy of publication, and that they will be found useful to many who may be disposed to explore the fields to which they relate. Wishing all such the satisfaction I have myself enjoyed in such investigations, I bid them all a hearty good-bye.

VOCABULARY.

NOTE—The abbreviations of different parts of speech will generally be the same as heretofore used. For different languages, Heb.=Hebrew, Arab.=Arabic, Gr.=Greek, Lat.=Latin, Goth.=Gothic, Hung.=Hungarian, Icel.=Icelandic, Swed.=Swedish, Cel. Bret.=Celtic-Breton, Ger.=German, Eng.=English, A. S.=Anglo-Saxon, Fr.=French, Ital.=Italian, Span.=Spanish, Gael.=Gaelic, Wel.=Welsh, Corn.=Cornish, Slav.=Slavonic, Rus.=Russian, Per.=Persian, Hin.=Hindu.

अ a.

अ *a*, negative prefix, = Gr. *a*, Lat. *in*, Eng. *un*; prefix to verbs designating the imperfect tense.

अतीव *atīva* = *ati-ivq*, adv. much, very, indeed.

अधि *adhi*, prep. above, over.

अधिकार *adhikāra*, from *adhi* + *kṛi*, overseership, superintendence, administration, ownership.

अनु *anu*, adv. afterwards, then; prep. with acc. along; combined with nouns and adverbs, after, according to, = Gr. *ἀνά*, Goth. *ana*.

अन्य *anya*, अन्य *anyā*, अन्यद् *anyad*, other, Gr. *ἄλλος*, Lat. *alius*, *alia*, *aliud*, Goth. *alis*, Fr. *autre*.

अपर *apara*, adj. posterior, following, other by addition, moreover, Goth. *afar*, after.

अभिषिक्त *abhishikta*, *abhi*, on, upon, + *सिक्* *sich*, to sprinkle, to pour upon, to anoint, partic. adj. = n. anointed, = Gr. *χρίω*, Lat. *pungo*,

ungo, hence *χριστός*, *unctus*, Heb. *מָשִׁחַ* to lay hand upon, to imprint colour, to anoint, *מָשִׁחַ* Messiah = *Χριστός* = *Shikta*, *Unctus*, Anointed, Gael. *suath*, i. q. *sich*.

अर्थ *artha*, n. m. s. desire, aim, cause, meaning, Lat. *ratio*, = abl. *arthāt*, to wit, namely, acc. *artham*, adv. = for.

अवतरन्तम् *avatarantam*, partic. adj. from अव *ava*, down, + *तृ* *trī*, = to move, hasten, descend.

अवतिष्ठन्तम् *avatishthantam*, partic. adj. acc. from *ava*, down, + *स्था* *sthā*, to stand, lit. down-standing.

अवर *ava* + *ra*, down + place, i. e. inferior, low, under.

अस् *as*, Lat. *esse*, *sum*, *est*, Goth. *im*, *ist*, A. S. *ēom*, *is*, Gr. *εἰμί*, Slav. *jesam*, *jest*, Gael. *is*, *mi*, *is*, *e*, Cel. Bret. *ounn*, *eo*.

अस्मान् *asmān*, acc. 1 per. pl. us.

अहं *aham*, 1 per. I, Lat. *ego*, Slav. *ja*, Hung. *en*, Arab. *أنا*, Heb. *אני* *ani*,

Swed. *jag*, Ger. *ich*, Icel. *ek*, Goth. *ik*, Gael. *mi*, Cel. Bret. *me*, *am*, *em*, Fr. *je*, Ital. *io*, Span. *yo*.

आ d.

आ *d*, prep. with abl. from, implying starting-point, also ending-point, until, unto; with loc. on, up to.

आगम् *āgam*, i. e. *d* + *gam*, = to go, to come, Lat. *adire*, to approach.

आत्मन् *ātman*, self, Ger. *sich*, Lat. *se*, *ipsissimus*, soul, Gr. *αὐτός*.

आदि *ādi*, i. e. *ādya*, with *i* for *ya*, n. m. s. beginning, first.

आयुस् *āyus*, n. s. life, Gr. *αἰς*, Lat. *aevum*, Goth. *aivs*.

आरम्भ *ārambha*, n. s. beginning, exertion, forth-setting.

आलोक् *āloch*, i. e. *ā* + *loch*, to eye, to turn the eye to, to behold.

आवश्यक *āvāśyaka*, adj. and n. necessary, necessity, Fr. *besoin*.

आशिस् *āśis*, n. f. benediction, welcome, blessing invoked.

इ i.

इ *i*, v. to go, compounded with a great number of prepositions and adverbs, i. q. Gr. *εἰμι*, Lat. *ire*.

इति *iti*, adv. thus, so, this manner.

इत्थम् *ittham*, adv. this mode, thus, = Lat. *ita*.

इत्वा *itvā*, particp. v. इ *i*, having gone, going.

इदम् *idam*, dem. pr. this, Lat. *is*, *ea*, *id*, Goth. *is*, *ita*, Gael. *eisin*, *i*, *ise*.

इदानीम् *idānīm* = इदम् *idam*, this, + दिन *dina*, day, = this-day, now.

ई ī.

ईश्वर *īśvara*, n. m. s. lord, master, king, deity, God.

उ u.

उक्तः *uktaḥ*, particp. v. उक् *vach*, to speak.

उत्पत् *utpat*, i. e. *ud* + *pat*, to up-fly, ascend, arise, originate.

उद् *ud*, adv. and prep. up, out, = Ger. *aus*, *op*, and combined in the same way with verbs.

उदुम्बर *udumbara*, n. s. fig-tree.

उपतिष्ठति *upatishṭhati*, pres. ind. 3 s. v. उप *upa*, on, upon, and स्था *sthā*, to stand.

ए e.

एक *eka*, num. adj. one, Lat. *unus*, Gr. *εἷς*, Goth. *ains*, Ger. *ein*, Swed. *en*, Slav. *niki*, Gael. *aon*, Cel. Bret. *unan*.

एतस्मात् *etasmāt*, abl. dem. pr. एतद् *etad*, this, Fr. *ce-ci*.

एतादृश *etādṛśa*, adj. from *etad*, this, and *drīś*, seeing, = this-looking, this-like.

एत्या *etya*, particp. v. इ *i*, to go.

एनं *enam*, acc. dem. pr. = *etad* and *idam*.

एव *eva*, particle and adv. only, even, very, just, also.

क k.

कः *kaḥ*, nom. of base किम् *kim*, who, Lat. *qui*, Ital. *chi*, Per. *kih*, Slav. *koi*, Goth. *hvas*, *hvð*, Gael. *co*, *cia*, *ciod*, rel. pr. who.

कथ् *kath*, v. to tell, relate, say, Goth. *kvithan*.

कथा *kathā*, n. s. a speech, tale, Fr. *parole*, Icel. *saga*.

कदा *kadā*, i. e. किं दिन *kim dina*, contracted *kada*, what day, once, one day.

कपोत *kapota*, n. s. a dove, pigeon,
Lat. *columba*.

कर्मेन् *karman*, n. s. action, work, busi-
ness, office, from कृ *kṛi*.

किन्तु *kintu*, conj. but, Lat. *sed*, Fr. *mais*.

कुतस् *kutas*, adv. from what place,
whence, wherefore.

कुत्र *kut-ra* = *ka + va + tra*, adv. what
place, where, Goth. *hvathro*, *hvar*.

कृ *kṛi*, v. to make, combined with
numerous words like Lat. *facere*.

कृते *kṛite*, loc. of कृत *kṛita*, n. s. making,
action, work, virtue, = adv. and
prep. Lat. *propter*, = abl. Lat. *causā*,
on account of, in behalf of.

कृत्वा *kṛitvā*, particp. of कृ *kṛi*, having
made.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*,
some one, Fr. *quelqu'un*.

क्रमशस् *kramaśas*, adv. by degrees, in
order, step by step.

क्रोड *kroḍa*, n. s. breast, bosom.

ग g.

गण *gaṇa*, n. multitude, class, mass,
troop, band.

गत्वा *gatvā*, going, having gone, particp.
v. *gam*.

गद् *gad*, v. to recite, to speak, relate,
Goth. *quithan*, Eng. *quoth*.

गम् *gam*, v. to go; compounded with
many prepositions and adverbs,
like Lat. *ire*, = Goth. *gaggan*, A. S.
cuman.

गवेष् *gavesh*, v. to seek, search, hunt
for, Fr. *chercher*.

गुरुतर *gurutara*, compar. adj. गुरु *guru*,
grave, great, dignified, venerable.

गृहीतवान् *grihītavān*, particp. v. ग्रह् *grah*,
seizing, taking hold of,

ग्रन्थ *grantha*, n. s. a book, volume,
literary work.

ग्रह् *grah*, v. to take, seize, grab, gripe,
Goth. *greipan*, A. S. *gripan*, Gael.
greimich.

ग्राम *grāma*, n. s. a village.

घ gh.

घट् *ghaṭ*, v. to endeavour, to happen,
to fall into, Lat. *accidere*.

च ch.

च *cha*, conj. and, Gr. *kai*, Lat. *que*
in *virum-que*.

ज j.

जगत् *jagat*, n. s. race, the world, Lat.
mundus.

जन् *jan*, v. to generate, beget, bring
forth, to originate, issue, Gr. *γίγ-
vouai*, Lat. *gigno*, Goth. *keinan*,
Gael. *gin*, *ginidh*.

जन *jana*, n. s. creature, living being,
man, mankind.

जल *jala*, n. s. water; *jal*, to turn to
water, as fruit reduced to fluid or
jel.

जाति *jāti*, i. e. *jan + ti*, birth, genus,
kind, species.

जीवन *jīvana*, adj. living, animating;
n. life, existence.

ज्योतिस् *jyotis*, n. s. light.

त t.

ततः *tataḥ* for ततस्, = adv. then, there-
fore.

तथा *tathā*, adv. so, thus; correl. to
yathā, lit. what mode—this mode,
as—so.

तद् *tad*, 3 per. pr. he, she, it, = Lat. *te*,
ta, *tud* + *is*, as in *iste*, *ista*, *istud*,
Gr. *ὁ, ἡ, τό*, Goth. *sa*, *so*, *thata*,
Gael. *eisin*, *i*, *ise*.

तदर्थे *tad - artham*, = this + reason,
cause, = adv. Lat. *propterea*, this-
for.

तदा *tadā* = *tad* + *dina*, that day, then.

तदान्ति *tadāntm*, adv. at that time, then.

तर्हि *tarhi*, adv. then, therefore.

तादृक् *tādriś*, i. e. तद् *tad*, this, + दृक् *driś*,
looking, = this-like, such-like.

तेन *tena*, instr. of *tad*, by, through
him, it, = adv. thus, therefore.

तोय *toya*, n. s. water.

त्वं *tvam*, 2 per. pr., Lat. *tu*, Gr. *σύ*,
Per. *tu*, Slav. *ti*, Goth. *thu*, Ger. *du*,
Gael. *tu*, Cel. Bret. *te*, thou.

द d.

दत्तवान् *dattavān*, particp. v. *dā*, giving.

दशन् *daśan*, ten, Gr. *δέκα*, Lat. *decem*,
Hin. *das*, Per. *dah*, Goth. *taihun*,
A. S. *tyñ*, Ger. *zehen*, Slav. *deset*,
Gael. *deich*, Cel. Bret. *dek*, Wel. *deg*.

दशम *daśama*, num. adj. tenth.

दा *dā*, v. to give, grant, bestow, Lat.
dare, Gr. *δίδωμι*, Per. *dādan*, Rus.
dagy, Gael. *thabhair*, Goth. *giban*.

दीप्ति *dīptim*, acc. s. *dīpti*, n. s. splen-
dour, Lat. *lux*, light.

दृक् *driś*, v. to see, to look at; com-
pounded with many prepositions,
like Lat. *videre*.

दृष्टवान् *driṣṭavān*, particp. of *driś*,
seeing.

द्वौ *dvau*, num. adj. du. two, Lat. *duo*,
Gr. *δύο*, Per. *du*, Goth. *tvái*,
Slav. *dva*, Gael. *da*, Swed. *tva*,
Irish *do*, Wel. *dyw*, Corn. *deau*.

ध dh.

धर्मे *dharma*, n. s. virtue, duty, merit,
righteousness, Fr. *devoir*.

न n.

न *na*, particle, not, Lat. *ne*, Fr. *non*,
pas, Goth. *ne*, *nei*, prefixed to verbs
as in Persian &c., e. g. *nāsti* = *na* +
asti, not is.

नामन् *nāman*, n. s. name, Lat. *nomen*,
Gr. *ὄνομα*, Goth. *namo*, A. S. *nama*,
Rus. *imja*, Gael. *ainm*.

निकट *nikaṭa*, near, *proximus*, Fr. *près*.

नित्य *nitya*, adj. constant, perpetual.

निरूप *nirūp*, v. to perform, represent,
to assume a nature or character.

निवारिताः *nivāritāḥ*, particp. adj. pl. of
नि *ni*, Lat. *non*, Eng. *un*, + वृ *vri*, to
screen, protect, withstand, endure.

निष्कपट *nishkapaṭa*, i. e. *nis*, without,
= Per. *بی bi*, and *kapaṭa*, fraud.

निष्कलङ्क *nishkalaṅka*, immaculate,
without spot, stain, or rust.

निष्फल *nishphala*, i. e. *nis*, without, +
phala, fruit, = fruitless.

नी *nī*, v. to conduct, lead to, to bring
to; combined with many prepo-
sitions, like Lat. *ducere*.

नृप *nṛipa*, n. s. a prince, king.

नृपति *nṛipati*, n. s. a king.

प p.

परं *param*, acc. of *para*, = adv. beyond,
after.

परम *parama*, superl. of *para*, most
excellent, highest, extreme.

परमेशिन् *parameshīn*, i. e. *parame* +
shīn, of v. *sthā*, lit. highest-stand-
ing, Overruler, Supreme Being.

परिचिन्वन्ति *parichinvanti*, 3 pl. pres.
v. चि *chi*, to follow, with *pari*,

around, about, to reflect upon, to have in mind.

परित्रातुं *paritrātum*, inf. v. *trai*, to rescue, protect, and *pari*, around, about, i. e. to shelter, protect, Fr. *mettre à l'abris*, to save.

परिपूरण *paripūrana*, i. e. *pari* + *pur* + *ana*, the act of filling full.

परिवर्तनीय *parivartanīya*, particp. adj. to be turned around, reversible, from v. *vr̥it*, Lat. *vertere*, with the *anīya* termination to particp. *parivarta*, = Lat. *-ndus* in *circumvertendus*.

परेऽहन् *pare 'han*, the following day, from *para*, after, next, and *ahan*, day.

पवित्र *pavitra*, pure, holy.

पश्चात् *paścāt*, adv. afterwards, after, behind, posterior.

पश्यतं *paśyatam*, imperat. dual v. irreg. दृश् *dr̥ś*, to see, behold, to look at.

पादप *pādapa*, a tree.

पादुकाबन्ध i. e. पाद *pāda*, foot, पादुका *pādukā*, shoe, sandal, and बन्ध *bandha*, = shoe-band.

पाप *pāpa*, adj. and n. sin, evil, iniquity, Fr. *peché*, Gael. *peacadh*.

पारस्य *pārastha*, i. e. *pāra*, over, opposite, and *stha*, stand, = over-stead, on the other side.

पितृ *pitri*, n. s. Lat. *pater*, Gr. *πατήρ*, Per. *padar*, Goth. *fadar*, A. S. *fæder*, Gael. *athair*.

पुत्र *putra*, son, Lat. *filius*, Gr. *υῖός*, Per. *pūsar*, Rus. *çiun*, Goth. *sunus*.

पुनर् *punar*, again, but, moreover; पुनश्च *punaścha*, and again.

पुरुष *purusha*, man, Lat. *homo*, Fr. *homme*, mankind.

पूरिता *pūrnatā*, n. s. fulness, plenty.

पूर्व *pūrva*, adj. former, prior, eastern; *pūrvam*, adv. before.

पृष्टवान् *prishṭavān*, particp. v. *prachh*, to ask, inquire.

प्रचार्य *prachāryya*, particp. v. चर् *char*, with *pra*, to put forth, to appoint, perform.

प्रच्छ *prachh*, v. to ask, Lat. *precor*, Goth. *fragan*, A. S. *fregnan*.

प्रजा *prajā*, n. progeny, from *pra* + v. *jan*, = forth-born, offspring, Gr. *γενεά*.

प्रतिदिनं *pratidinam*, adv. day by day.

प्रत्यभिज्ञातवान् *pratyabhijñātavān*, particp. v. ज्ञ *jñā*, to recognise, to perceive, to understand, Fr. *connaître*, with preps. *prati* and *abhi*.

प्रत्यवोचत् *pratyavochat*, aorist 3 s. v. वच् *vach*, to speak, Lat. *dicere*, Fr. *parler*, + *prati*, to, Lat. *ad*.

प्रत्यागन् *pratyāgam*, to advance, approach, Lat. *advenire*, from गम् *gam* + प्रति *prati* + चा *d*.

प्रथम *prathama*, first, prior, previously.

प्रभु *pra-bhu*, adj. mighty, lord, master.

प्रमाण *pramāṇa*, measure, scale, authority, evidence, from *pra* and *māna*.

प्रयोजन *prayojana*, i. e. *pra* + *yuj* + *ana*, pre-requisite, Fr. *besoin*, need, motive.

प्राप्य *prāpya*, particp. adj. obtaining, possessing.

प्रावोचत् *prāvochat*, aorist 3 s. v. *vach*, to speak, and *pra*, Lat. *pre*, *ex*, forth, out, = exclaim.

प्रेरक *preraka*, sender, one who commissions, from *pra* + *tr*, to dispatch, to send.

प्रेषिता *preshitā*, particp. v. *pra* + *tsh*, to send, to throw, to direct, project.

ब b.

बलि *bali*, offering, oblation, sacrifice.

भ bh.

भवान् *bhavān*, being, term of respect, as Sir, Signor, Excellency.भविष्यन् *bhavitum*, inf. v. *bhū*, to be.भविष्यद्वादिन् *bhaviṣhyad*, fut. partcp. v.*bhū*, = Lat. *futurus*, *futuris*, and *vādin*, speaking, i. e. prophet.भिन्नः *bhinnaḥ*, prep. without, Lat. *sine*, Fr. *sans*.भू *bhū*, to be, Per. *budan*, A. S. *búan*, Slav. *biti*, Gael. *bi*; this verb is reproduced in a great number of combinations.भूत्वा *bhūtvā*, partcp. being.भ्रातृ *bhrātrī*, brother, Per. *buradar*, Gr. *φρατήρ*, Lat. *frater*, Goth. *brothar*, A. S. *bróðhor*, Rus. *brat*, Gael. *brathair*.

म m.

मज्ज् *majj*, to dive, plunge, dip, Lat. *mergere*.मत् *mat*, abl. 1 per. pr. *aham*, from me.मध्य *madhya*, adj. middle, intermediate, midst, amongst, Gr. *μέσος*, Lat. *medius*, Goth. *midja*.मनुज *manu-ja* and मनु *manu*, a man in general, Lat. *homo*, Goth. *manna*, A. S. *man*, *mann*.मम *mamā*, gen. 1 per. pr. *aham*, of me.महि *mahi*, adj. great, Lat. *magnus*, Gael. *mòr*, *muir*.महिम्न *mahiman*, greatness, majesty, Lat. *majestas*, Goth. *mahts*, Ger. *macht*, Gael. *mòracha*.मानव *mānava*, adj. human, partaking of man.मां *mām*, acc. of pr. *aham*.मार *māra*, n. s. dying, death, from *mri*, Fr. *mort*, Per. *murdah*.मुक् *much* and मोक्ष *moksh*, v. to release, liberate, to loose.मृ *mṛi*, v. to die, Lat. *mori*, Per. *mur-dan*, as causative in Goth. *mauthr*, A. S. *mórdher*, Gael. *mortadh*, to murder.मृत्यु *mṛityu*, mortality, or condition of death.मेघ *megha*, n. s. a cloud, sometimes with multitudinous sense.मेघ *mesha*, a ram, the sign Aries.मेघश्राव *mesha-śāva*, lit. sheep's-young, a lamb; *mesha-śāvaka*, the same.

य y.

यतस् *yatas*, adv. from *yad*, which-from, whence, wherefore.यथा *yathā*, adv. which-way, which-like; *tathā*, this-way, so, thus.यद् *yad*, rel. pr. who, which, the final *d* changing like *n* in Lat. *in*, when combined.यदि *yadi*, adv. if, with *api*, or *yadyapi*, although.यस्मिन् *yasmin*, loc. s. rel. pr. *yad*, in which.यस्य *yasya*, gen. s. of *yad*, of which.यज्ञक *yājaka*, n. s. a sacrificer, a priest who serves at the altar.यज्ञकत्वा *yājakatva*, becoming a priest, priesthood.यावत् *yāvat* and यावन् *yāvānt*, what-much, as many, during.युज् *yuj*, to yoke, connect, to unite, Lat. *jungere*, variously combined.युवां *yuvām*, dual pr. you two.युष्मान् *yushmān*, acc. pl. per. pr. *yūyam*, you.

योग्य *yogyā*, adj. and n. fit, consistent, from *yuj*.

यौ *yau*, rel. dual pr. *yad*, which two.

र r.

रव *rava*, a sound, cry of a bird, screech of owl or raven, from *ru*.

राजन् *rājan*, a king, Lat. *rex*; *rājñt*, a queen, Lat. *regina*.

ल l.

लभ् *lambh*, to obtain, to acquire, i. q. *λαμβάνω*.

लिख् *likh*, v. to write, to delineate.

लुब् *luṭh*, to rob, to plunder, to 'loot.'

लुप् *lup*, to break, to spoil, to extinguish, to lop or cut off.

लोक *loka*, the world, mankind, Lat. *homines*, Gr. *λαός*, Ger. *leute*.

लोच् *loch*, to see, to behold, lit. to eye.

लोचन *lochana*, n. s. the eye; *loch-aka*, the pupil of the eye.

लोप *lopa*, lopping off, annulling, omitting.

व v.

वंश *vaṁśa*, a bamboo, staff, stem, hence lineage, race.

वद् *vad*, to speak, to address; variously combined, like Lat. *dicere*.

वयं *vayam*, 1 pl. pr. we, Lat. *nos*, Fr. *nous*.

वर्तमान *varttamāna*, partcp. of *vr̥t*, turning, turning in behind after *pari*.

वस्तु *vastu*, essence, object, means, thing.

वस्तुतस् *vastutas*, in fact, really.

वा *vā*, particle of comparison, or, either.

वाक्य *vākya*, speech, a sentence, from *vach*, to speak.

वद् *vāda*, speaking, the act of uttering words, speech.

वास *vāsa*, dwelling, abiding-place, habitation.

वासस्थान *vāsa-sthāna*, dwelling-place, home-stead.

वि *vi*, prep. implies separation, privation, = Lat. *dis*.

विधि *vidhi*, order, commission, ordination.

विना *vind*, prep. without, Lat. *sine*, Fr. *sans*.

विलोच् *viloch*, i. e. *vi* + *loch*, to look out, to turn the eye upon, to behold.

विश्वास *i. e. vi* and *śvas*, Lat. *spiro*, with *vi*, to confide, trust, to believe.

विश्वासन *viśvāsana*, inspiring confidence, trusting.

विहायस् *vihāyas*, the sky, the air, firmament.

वृज् *vr̥j*, to bend, to incline.

वृत् *vr̥t*, to turn, to behave, vulg. to 'do a good turn,' = Lat. *vertere*, and more variously combined than that verb.

व्यवस्था *vyavasthā*, i. e. *vi-ava-stha*, placing apart, separating, decree, edict, law.

श s.

शक् *śak*, to be able, Fr. *pouvoir*.

शक्त्या *śaktyā*, strength, ability, Fr. *pouvoir*, Lat. *potestas*.

शप *śapa*, an oath, imprecation.

शरीर *śarīra*, the body, Lat. *corpus*, Fr. *corps*.

शरीरसम्बन्ध *śarīra-sambandha*, lit. with-body-bound.

शान्ति *śānti*, quiet, rest, repose, peace.
 शिशु *śiśu*, the young of man or animal,
 a youth, child, pupil.
 शेष *śeṣha*, remaining, relict, residue,
 end.
 श्रु *śru*, to hear, to listen, to be atten-
 tive.
 श्रेणि *śreṇi*, line, a row, rank, order,
 procession.
 श्रेयस् *śreyams*, compar. better, su-
 perior; *śreṣṭha*, best.

स s.

स *sa*, nom. of base *tad*; *saḥ*, he; *sā*, she;
tat, it; used as article, like Goth. *sa*,
so, A. S. *se*, *seo*, Gael. *e*, *i*, *ise*.
 संयुक्ता *saṃyuktā*, *conjunctus*, partcp.
 of *yuj*, with *sam*, connected, con-
 joined.
 सत्य *satya*, true, honest, veracity.
 सदृश *sadrīṣa*, i. e. *sa*, this, + *driśa*,
 like, this-like.
 सन्तान *santāna*, i. e. *sam*, *con*, and *tāna*,
 a thread, issue, progeny, family,
 race.
 संदेह *sandeha*, doubt, danger, uncer-
 tainty.
 सपदि *sa-pad-i*, quickly, instantly, on
 the spot, lit. at very foot.
 समीप *samīpa*, near at hand to, Lat.
apud, Fr. *près*.
 समुप *sam-upa*, adv. lit. together-on,
 foot to foot, close by.
 संबन्ध *sambandha*, together-bound,
 connection, union.
 सर्व *sarva*, all.
 सह *saha* = *sadha*, with, accompanying,
 connected with.

साक्षात् *sākshāt*, abl. of *sāksha*, in pre-
 sence of, eye to eye.
 साक्ष्य *sākshya*, giving testimony, evi-
 dence.
 सादृश्यवत् i. e. *saśā*, she, + *driś*, looking,
 seeming, *driśyavat*, made visible.
 सार्ध *sārdham*, prep. gov. loc. and gen.
 with, Lat. *cum*, Fr. *avec*.
 सिद्धि *siddhi*, accomplishment, perfec-
 tion, completeness.
 सु *su*, adv. well, very, = Gr. *εὖ*, Lat. *bene*.
 सुतरां *sutarām*, compar. of *su*, better,
 rather, Ger. *lieber*.
 सुस्पष्ट *suspashṭa*, i. e. *su*, very, and
spashṭa, evident.
 सृज् *srij*, to effuse, to beget, to create.
 स्था *sthā*, to stand, Gr. *ἵστημι*, Lat.
stare, Goth. *standan*, Per. *istādan*,
 Gael. *stadaidh*.
 स्थान *sthāna*, standing, staying, stand,
 stead, place.
 स्पष्टतरम् *spashṭataram*, compar. more
 evident.
 स्वयं *svayam*, rel. pr. self, Lat. *se*, Ger.
sich.
 स्वर्ग *svarga*, heaven, paradise.
 स्वीकृतवान् *svīkṛitavān*, partcp. v. स्व
sva + कृ *kri*, lit. to make one's self,
 to unbosom, to confess.

ह h.

हिंसक *hims-aka*, mischievous, one who
 injures, an enemy.
 हिंसा *himsā*, injuring, killing.
 हे *he*, interj. O! ah!
 हेतु *hetu*, motive, origin, cause, means,
 abl. on account of; *tato hetoh*, for
 this cause.

